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hat neither the works pub-f, with the exception of one ant, nor the compilations of a any of the public libraries. of the doctrines of Bentham among us, who sometimes

the en accustomed to sneer, the greatest good of the whave an opportunity to sally is, and what practical sosed to make of it. This to be in the hands of every legislator, and indeed so to know the true foundates.

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PAPER MS.—\$2.50 per annum, payable in ad-or \$3.00 at the expiration of six months. Letters and communications must be rost PAID ADVENTISEMENTS making less than a square will exped three times for 75 cts.: one square for \$1.00. re.—Mr. Isaac Kxapp, the late publisher ansferred his interest in the subscription-list arms ox, for two years from the first of Janupecuniary concerns of the LIBERTTOR the direction and supervision of a comsting of the following gentlemen: Fran-Samuel Philbrick, Ellis Gray Lon-Geisey, William Bassett.

WM. LLOYD GARRISON, Editor.

VOL. X .--- NO. 28.

REFUGE OF OPPRESSION

COMMUNICATIONS.

'The Main Obstruction.'

There is nothing else to which a religious man clings so tenaciously as to that faith by virtue of which he hopes to be saved. To a zealous infidel, who counts it nonsense to talk of that liberty with which Christ makes men free, this attachment will

sectarianism; or it may be, on the contrary, 'the love of God in Christ Jesus.' The Lord is judge in this matter, and he 'knoweth them that are his.'

But, whatever may be its intrinsic character, it is either reasonable to rebuke it, except by authority rom the Head of the church; nor available to oppose

From the Washington Globe. The Spirit of Abolition.

lition meeting, to which we have referred

receding articles under this head, havof the entire American church, as aidappellation of a Christian church, and llowed this up by a gross attack on the to the adoption of the following resolutions That the colored population of Upper

ring broken their galling chains, and metion under the British Crown, though sol by their eaven consent beyond the houn-nation, are not only entitled to the warm-sympathies of their friends, but as claimer at the hand of Christian America, they ong the wronged and deeply injured o a whom we can have access al and moral elevation, being an anti-preju-anti-slavery enterprise, is entitled to the nel liberal patronage of every true-hearted

the Canada resolutions were up, the rule the time of each speaker to five minutes was ed, in order to give Hiram Wilson an opportant some facts respecting the condition of managed the state some facts respecting the condition of managed the state of the uplayed for their benefit.

LONDON CONFERENCE. David L. Child, on behalf of the Business Commit-

Liberator, x. p. 75.

To a certain portion of the Massachusetts Anti-Slavery Society, this wholeness in the 'pioneer,' as he is called, and this discernment in all the rank and file—or all that the leaders will acknowledge to some sort articles of faith; so that, if any thing go to discredit them, it goes, or will be supposed to go, to discredit them, it goes, or will be cause of God.' ought forward a series of resolutions respecting adon Conference, as follows : colved, That the American Anti-Slavery Soand with heart-felt interest the design of the Convention, about to assemble in London; nieipate from its labors a powerful and blossed solved, That our beloved friends and coadju

William Lloyd Garrison, Nathaniel Peabody hereby are appointed delegates to repre-bety in the said convention, and we heart and them to the confidence and love of the abolition fraternity.

rouversal humanity, and as such, legitimately gether the World's Convention—and that this trusts that that convention will fully and prac ognize, in its organization and movements, brotherhood of the entire human family, tinction of color, sex, or clime

From these it will be perceived, first, that a nuror receiving slaves has been established in ander the fostering protection of abolition, that it lavishes its warmest, kindest sympa-Not content with having, through its influ-induced the Federal Legislature of the great of New-York to pass a law violating the proof the Constitution, which was intended to the right of the master to the recovery of his ny slave, by rendering it all but impossible, solitionists here offer him every inducement to , by holding out a refuge to a foreign neighndest sympathies,' which means, without abt, their assistance, support, and co-operation,

The pledge is neither more nor less than an invito the slaves of the South to run away from our masters, assured that if they cannot set their wars at defiance in the United States, they will all a refuge in a neighboring province, where they all be watched over, fostered, and protected by the billion to watched over, tostered, and protected by the boltimists. This is another step in that war gainst the property and rights of the South, and as provisions of the Constitution, which is the basis of all their operations, and in which they find axiliaries, even among the representatives of that tion of the Union which is thus menaced and unrunned. Of these faithful guardians of the rights their constituents, and of that Constitution from hich they derive their protection, we can only say, they stand in a position which no man who valoselves, and to those they represent : fer they stand in the light of deserters from their s, they have added to their breach of faith the

we remember that his first word of dissent from the opinions of 'the pioneer,' was denounced in the Liberator, as 'discreditable alike to his head and his heart?' Who knows whose head and heart any not be discredited next, if our strongest and best men are so weak or so censorious?

Any dispute that is allowed to break the sacred bonds of brotherhood, may well be characterized, on one side or the other, if not on both, as a 'wicked one side or the other, if not one self-sacrifice, in a cause destined to utter, able defeat, and in which even victory will one side or the other, if not on both, as a 'wicken and wiredehed quarrel;' and if we have so much of this intrinsic wickedness and baseness, that even following the supposition that we follow the supposition that we suppose the supposition that we resolutions under the head of 'London Con-Garrison huaseif, (on the supposition that we followed the advice of his opponents,) could compare us to nothing better than 'Fallstaf's ragged regiment,' how can we deserve all the praise which we so complacently bestow upon ourselves? or how can we be ready to cope successfully with all that 'sectarian prejudice,' as we call it, which we are so eager to provoke and defy? see, are marked and branded with the spirit of triation. The abolitionists 'regard with heart-nterest the design of the World's Convention,' assemble in London; they appoint deputies perate with rival nations, and enemies to the its as well as rights of the people of the Unit tes, in a plan which, if successful, will shat-s Union to atoms, and scatter its elements to

to their country. Yet, under the broad man

arity, that covers such a multitude of sins end ambassadors to London to plo

ts object, ends which, if ever attained, will

e fatal to the United States than the treason

more closely we contemplate the principle duct of the abolitionists, in their deduction

y aim at a total subversion of our system of

nt, and those institutions of which it is the of co-operating with them in their furious cru-and adopting one great fundamental dogma, they are pleased to make the test of the Co-

ney are pleased to make the test of the Chris-h, they aim at establishing a despotism over sciences of all mankind. By denouncing the

zition Society as a slaveholding institution ving to its purposes a false and forced inter

m, they, to our minds, distinctly show a total ence, nay, an inveterate hostility to the only able plan that was ever devised, for the per-

lasting benefit of that race, of retend to be the exclusive champions. They clear as the light of day, that their object is to

afusion and mischief, and carnage and des

at home, rather than to strike at the root of is they affect to deplore, by introducing civil-

to enlighten them, that they would become

es to our institutions, and jealous of their vast

growing influence over the minds and affects of the mass of the people of Europe—associated and the people of Europe—associated and the people of Europe—associated and the people of the convenibance of philanthropy, for the disruption of our ire social system, and the overthrow of the Contion, the abolitionists distinctly show themselves and the States agants of programs to seat-

es to the States, agents of foreigners, to scat-

fit for slaves. By an open alliance with associations of factions of rival nations,

alliance with

'sectarian prejudice,' as we call it, which we are so eager to provoke and defy? 'ARE WE READY?' says the amiable Edmund Quincy, in his speech against the Quakers; 'Are we ready? If not, let not such resolutions as these be recorded to our eternal shame.'—Liber-Under pretence of freeing the slave e thus plotting treason against their country we requires, (vol. x. p. 51,) would make it presumptuous these be recorded to our Eternal Shame.'—Liberator, x. p. 50. The Society, to a man, responded, 'Ready'!'—'The resolution was, by a rising vote, unanimously adopted, with one exception, Mr. Goold Brown.'—Ib. p. 74.

And what was the proposition, on the truth of which the abolitionists of Essex county, with their neighbors from Suffolk, were so fully prepared to stake their 'reputation and their good name?' It which, if attempted under any other han that of universal philanthropy, would call pon their heads the penalties of treason. they openly to form such a league, offen d defensive, with foreign nations, or any por-them, for the avowed purpose of plotting a tion of the Union, and demonstrate it by an

take their 'reputation and their good nar was a denunciation of 'The Society of Friends,' as the abettors of 'slaveholding, and the determined opponents of the anti-slavery cause; which, says the resolution, 'is the cause of God, and founded on the eternal principles of truth'—Ib. p. 46.

Slavery Society; and have taken pleasure in laboring to preserve its honor and extend its usefulness. But, much as I love it, I would rather see it dissolved,

months ago pointed out to us as a 'whole-souled abolitionist,' may have now less confidence in the

utility of the anti-slavery organization than he ought

The gallant and keen-sighted leader of these sed spirits,' as he calls them, had found out, is it is, the Society of Friends is craven in spirit, and sluggish in action; utterly dead to all is ancient virtues, yet 'full of pharisaical zeal and xelusiveness.'—Ib. p. 51. He gave the word, Their glery is departed: ICHABOD shall henceinscribed on the Quaker banner.' And, with one voice, all his converts to 'the anti-sectari-an sect' voted, 'AMEN.'

And here let me observe, that voting, which, in ordinary than that which makes 'the one grand observe and builties matters, is to these men a sin, is, for the pread of their principles, the very 'staff of accountishment.' It is the whiplash of authority, by phishment. It is the whiplash of authority, by plishment. It is the whiplash of authority, which they think to drive men to repentance—the screw and lever of 'external pressure,' by which the Friends, and other denominations of Christians, the Friends, and other denominations of Christians, and other denominations of christians, and the friends of the chief the screen and the chief the screen and the chief the screen and t

screw and lever of 'external pressure,' by which the Friends, and other denominations of Christians, are either to be forced into an approval of all their measures—even those against themselves—or, in case of continued obstinacy, 'be overthrown' and 'dashed to pieces.'

If the tremendous influence of the slave power over the affairs of our general government, over the complicated interests of society now, and too problems of our beloved countries the future destinies of our beloved countries to be future destinies of our beloved countries to be future destinies of our beloved countries to be called 'theoretical opposition, and not approving all the principles, and not approved anti-slavery societies; and one abolitionist significantly says to another, if a which is a proving all the principles, and not approved anti-slavery societies; and one abolitionist significantly says to another, if a which is a practical opposition to abolition at a significantly says to another another measures. over the affairs of our general governow, and too probcomplicated interests of society now, and too probably over the future destinies of our beloved country, were not a subject which must impress every
reflecting mind with seriousness, all this rant about
sectarianism, as being emphatically and in large
capitals, 'THE MAIN OBSTRUCTION' to the
entranchisement of the southern slaves; and all
entranchisement of the southern slaves; and all
mind supposes consistency, both of
speech and of action; and all who make high pretensions to rectitude, but especially such as profess
tensions to rectitude, but especially such as profess capitals, 'THE MAIN OBSTRUCTION' to the enfranchisement of the southern slaves; and all these resolutions against the Society of Friends, with the arguments by which the several speakers supported them, would be simply ridiculous, on account of their untruth, their inherent absurdity, and their incompatibility with other assertions of the same speakers, with other resolutions of the same speakers, with other resolutions of the same. That the Society of Friends, or any portion of it, or even any one member of it has done all that it but to call thines by their right names, is only the

arebrands over the land, and sweep it with the ountry : they are not for Africa or America : one member of it, has done all that it but to call things by their right names, is only the ought to have done in the premises, I part of honesty; and between a wrong use of word r even any one member of it, has d they hoot at laws and constitutions, as they have or he or she ought to have done in the premises, I part of honesty; and between a wrong use of words will not affirm. But to say, that the Society 'has and a right, may lie all the difference between a resay of their furious crusade; in short, they would be an over proclaimed, when they would be up the whole race of their white countrymen, if sary, so that they might erect on its ruins an quorant and barbarous dynasty of slaves.



testimony against slavery or the slave trade?

cient discipline, which requires their members not to speak ill of the body, or of one another, but rather to edify both in love?

How could the man who, on the 53d page of the

meeting-houses to him and his compeers to be there reviled to the face as above, constitutes, so far as I

they affirm, will these philanthronists acknowledge

that doctrine which the Liberator commends, that it is 'the right of every individual to exercise liberty of conscience, and to decide for himself what duty

requires,' (vol. x, p. 51,) would make it presumptuou

rightly the anti-slavery constitution, in the following declaration: 'THE ONE GRAND OBJECT of

party, as such, any farther than the presentation of

ciety lately assailed the churches of the North singling out for the largest share of censure the So

swer, that such an interpretation is even more extra-ordinary than that which makes 'the one grand ob-ject' of the American Anti-Slavery Society to con-

from the Head of the church; nor available to oppose current volume of the Liberator, maintains that as to except by modestly showing 'a more excellent regards 'the great principles of spiritual life,' the

Now we have it on the authority of the Liberator, that 'every abolitionist is a discerner of spirits' and the editor of that paper, while he very properly disclaims 'the reputation for infallibidity,' which one of his friends had charged him with arrogating to himself, adds: 'Of the integrity of my spirit, and the singleness of my heart, I am more confident.'—
Liberator, x. p. 75.

To a certain portion of the Massachusetts Anti-

some sort, articles of faith; so that, if any thing go to discredit them, it goes, or will be supposed to go, in the same measure, to oppose 'the cause of God,' and to defeat the purposes of the Society; or, if any member doubt on these points, or be doubted, he may expect, from the hands of the faithful, no better may expect, from the hands of the faithful, no better seatment than is commonly shown by other sects along the faithful than the commonly shown by other sects.

may expect, from the hands of the mining, no better treatment than is commonly shown by other sects and parties, towards their delinquent, dissatisfied, or suspected members.

It is not only a great pity, but a great inconsisting the properties of the accused, than to recriminate the properties of the accused.

OUR COUNTRY IS THE WORLD ... OUR COUNTRYMEN ARE ALL MANKIND

BOSTON, FRIDAY, JULY 10, 1840.

tion can be. And of what use can it be to any mortal, to make eager speeches in favor of such a proposition, and to vote it to be true? Do we want to take to ourselves the praise of originating their next our 'severe whipping' conciliate the Friends to us, or us to them, if there be any important difference existing? Will our voting annul their power to approve or disapprove of the treatment which they receive from their own members? A power some which Christ makes men free, this attachment will ever seem sheer bigotry. To an uncompromising sectarian, full of zeal for a liberty or a righteousness which he means to work out in his own way, it will seem, (except in his own clan,) 'that hateful spirit of sectarianism,' of which certain abolitionists have so much to say, counting it 'THE MAIN OBSTRUCTION to the progress of our cause.'—

Liberator, v. p. 46. ting of one's own doors, for retirement from noise and strife, is to them as the 'war-whoop' of a savage foe! Such is the language with which their imagination furnishes them! Abolition itself, on any platform but theirs, is only the work of Abadany platform but theirs, is only the work of Abadany platform any thing better than 'an infernal impatience church and ministry at the North, by the course Liberator, x, p. 46.

It is plain, that this adherence to one's religion may be bigotry, or, what is nearly the same thing, sectarianism; or it may be, on the contrary, 'the sectarianism is sectarianism.'

from any thing better than 'an infernal impatience of all accountability!'

I must quote the words of the context, lest I be thought to rave: 'They scorn us, and when they cannot rule, they contemptuously seede to a platform where slaves and abolitionists cannot come. What an absurd creature is man, when he undertakes the tyrant. How he scorns to give a reason! When he wrongs his equal, he endeavors to cover the wrong. But he enslaves and tyrannizes with an infernal impatience of all accountability. The idea of beingobliged to give a reason, enrages him to mudness. New organized abolition is substantial TYRANNY and DESPOTISM.'—N. P. Roofers; Liberator, x. p. 93.

'Surely, says Solomon, 'oppression maketh a wise man mad.' But let us not go mad for oppression of our own imagining; nor let any one be angry or scornful, when he is rightfully urged to defend himself with reasons. In defence of those who are really indifferent to the claims of their brethren in bonds, I have nothing to say. Let them defend themselves, if they can. Still farther from my heart, is any word of apology for that abominable system of suvery many to rest upon THE LUST OF POWER \$AND GAIN. existing in the UNIVERSAL HUMAN HEART,' &c.—Hid.

3. Each individual soul is to be THE ONLY JUDG, responsible to God alone, of the manner in which its love for humanity is to be manifested.'— Bid.

4. 'The object of the anti-slavery organization is NOT TO WAR upon the religious sects and political parties existing in this country; but SIMPLY to effect the liberation of the slave, by prevailing upon the various relations of society to act out those great principles of freedom which they profess.'—

Bid.

Whatever persons or things are 'the main pillars' of slavery, one would imagine to be the chief supporters on whom or which the superstructure 'rests;' and these I should take to be 'the main obstruction' to the overthrow of the edifice. But the second as serious powers, to rest on the course.

Three thousand years have not yet antiquated the sorrowful complaints of David, that, 'the wicked in his pride doth persecute the poor;' that 'the wicked boasteth of his heart's desire, and blesseth the covetous, whom the Lord abhorreth.' Of that insatiable cupidity which has caused Africa to groan and bleed for ages, and which, according to late accounts that seem entitled to credit, is now, on an average sacri-ficing each day to mammon one thousand of her sons rather to apologize for the accused, than to recriminate.

That the Society of Friends do not approve of all pretence, of doing good. And, since Satan himself may come in the fashion of an angel of light, in which, 'if it were possible, he would deceive the very elect;' we have need to look carefully not reviled to the face as above, constitutes, so far as I and daughters, it is impossible to have too deep or very elect;' we have need to look carefully not only at what is propounded to us as right, but even at what is propounded by ourselves as duty—lest haply we be found to forward his work, while we intend to oppose it. 'God hath called us to peace;' and, 'The fruit of righteousness is sown in peace of them that make peace.'

I tell you, sir, they are their own enemies. They are fighting not against us, but against God. They cannot touch the abolitionists, for upon their own enemies, we stand broadly and triumphantly.' and, 'The fruit of righteousness is of them that make peace.'
I have no disposition to measure quills with any of the champions of the anti-slavery cause; and rejoice to observe that there are among them many rejoice to observe that there are among them are rejoiced to observe the rejoiced to observe the rejoiced to observe the rejoiced to observe that the rejoiced to observe the ered by men not utterly debased and disspirited, night peradventure be entitled to speak of them in ther language than that of entreaty. If it be brave other language than that of entreaty. If the draws and gentlemanly, to avenge a trifling insult, as our 'southern chivalry' believe, and as worldly notions of honor require; let all slave-owners consider what reward would be theirs according to their own prin-

I have no disposition to his-slavery cause; and I rejoice to observe that there are among them many very able men, who are much better acquainted with the present state of the great controversy with slaveholders than I am. But I would be seed all who wish well to this cause, to consider what must be the consequences of so conducting it, as to put all Christendom on the defensive—of so perverting it, that its success must 'involve the overthrow of every sect and party in the land.'—Liberator, x p 46.

Now what becomes of religious liberty, if pious and conscientious men and women, gathered in the name of Christ into a church, for the purpose of maintaining among themselves the true worship of maintaining among themselves the true worship of maintaining among themselves the true worship of ciples of retribution.

But true philanthropy is peaceable and gentle.
It is eminently a Christian virtue. To Christianity we owe it, that some men—and those not 'craven in spirit,' nor 'sluggish in action'—not aggressive in spirit, nor foolish in action—have learned to ab-stain from violence, threatening, and reproach, and to demand their rights or those of others, in terms Gerrit Smith, in a letter published in the Libera-tor, (vol. x. p. 65,) says: 'I love the American Anti-Slavery Society, and have taken pleasure in labora-Slavery Society, and have taken pleasure in labora-Slavery Society; and have taken pleasure in laboring to preserve its honor and extend its usefulness. But, much as I love it, I would rather see it dissolved, than have its continued existence the occasion of prolonging our wicket and wretched quarrels.'

Discerners of spirits! who is answerable for this sin? Our noble-hearted friend, who was but three months ago pointed out to us as a 'whole-souled the spirits of the spir nore consonant with the text, 'Learn of me, for I am meek. On this point, the principles generally professed by the Anti-Slavery Societies are not much, if at all, at variance with those of the Friends. Let them, therefore, not needlessly quarrel about minor matters, lest the greater be forgotten. I would apologize for both parties; but I have certainas little intention of building up a barrier to the to be a minister of Christ? May there not be a reprehensible 'zeal' or 'exclusiveness' in those abolition of slavery, as of seconding a calumny against the purest advocates of freedom. to have; but is not his distrust pardonable, when we remember that his first word of dissent from the opinions of 'the pioneer,' was denounced in the opinions of 'the pioneer,' was denounced in the opinions of the pioneer, which is the pioneer opinions of the pioneer

with all their extravagances, real or supposed, are harmless as doves, and gentle as angels of mercy. If they have not been in all their proceedings so bland or so blameless, as was the advocate who bland or so blameless, as was the advocate who women who now constitute the elite of the Newmade himself 'all things to all men, that he might by all means gain some; any fear or hatred toward them, is sillily misplaced; and insult or injury to

them or theirs, worthy of 'a hangman's whip."

Nor would I make too much of the mischief they
may do to others by 'trying men's sects.' If their words lack truth or candor, they will also, to the bet-ter sort of minds, lack force. 'Nothing,' said Lord Kames, 'can hurt the reputation of a man who maintains his credit in his own society.' But it is lamentable to see one's friends, while they are engaged in the advocacy of a good cause, counting on the loss of their reputation 'at home. For the man who thus reckons, will always, from the nature of things, be able to add: 'and I have not been dis-

uppointed. He makes up his mind beforehand to do what he thinks will not be approved by his brethren. I see not how an abolitionist can consistently be member of any religious society, if he has reason ed himself into the absurd conclusion, that the Christian communion which is nearest right is the main prop of slavery. What can the brotherhood of anti-secturians do to maintain in the Society of Friends the religious standing of the member who argues in the following manner concerning the body? the Society, therefore, was, is, and should be, NOT TO MEDDLE with any religious sect or political What society does the most to uphold America Most surely, that society whose moral is highest, and which comes the nearest to arguments, showing the heinous nature of slavery, and the duty of immediate emancipation, would prove an interference.'—Ib. p. 75. living up to that standard, and which, though it may not stroke the snaky head of the monster, and pat its sides made fat by the heart's blood of humanity, Now if it be pretended, that the resolutions and beeches by which the Essex County Anti-Slavery does nevertheless stand between it and harm, and would paralyze the hand and palsy the arm raised to give it a death blow.'—Liberator, x. p. 73.
Strike! Cadmus, strike! and sow the teeth of the ciety of Friends, are nothing more than 'arguments showing the heinous nature of slavery,' &c. I an-

ragon in all the sunny glades of the south. Each one that is broken, shall spring up to thine aid a quadron of armed grenadiers. Strike! hero, strike! plain man that withstands thee, is less than a man of straw; 'tis a phantom of thine own imagina-tion. 'The main obstruction' to victory lies in othsinews than his.

From the fall of man to the present day, the cause umanity and benevolence has ever been laboring against the selfishness and wickedness of oppressors nd wrong-doers; and through the deceit pride, the strength of custom, with all the corrupting influences of hereditary slaveholding, the minds to distinguish between scruples of mind and obdura-cy of heart, as states that demand different treat-ment. Yet I acknowledge, that to be silent when we know what is right may possibly be equivalent we know what is right may possibly be equivalent amon to siding with the wrong. When the Saviour asked have

will not affirm. But to say, that the Society 'has and a right, may be an the affirmation of which it is but reasonable to expect of the land,—that is, has become the same in practicedly dentified itself with the corrupt pre-slavery former and a calcumation.

They who 'feel great freedom' to rebuke their practice as are the sects of parties which maintain the right of slaveholding—is as false as any asser-/ friends, when their free censures are respectfully

repaid with brotherly correction. Such, I hope, will be the temper with which this communication will be received. Some people are very sensitive to any public dispraise. In this feeling, I imagine, the abolitionists are not a whit behind the Friends. Hence some of them construe into practical opposition, battle and onslaught, the least word of caution from 'the bigh-seat aristocracy;' and the mere shutting of one's own doors, for retirement from noise old dynasty.

Men H. C. Minight

themselves, if they can. Still farther from my heart, is any word of apology for that abominable system of unconditional and hereditary servitude to which of unconditional and hereditary servitude to which services a service and possess. Alas! what hope for peaceful liberty churches and ministers of the North, to be its main and just laws, from the spirit which generally reigns in our halls of legislation, and among our politicians! Three thousand years have not yet antiquated the formed at New York, says: 'We hold it to have been due to the cause of truth, and of the slave, to

been due to the cause of truth, and of the slave, to express our opinion emphatically as to this GREAT-EST PRESENT OBSTACLE to its success.'—
E. Q. Ib. p. 90.

How many GREATEST obstacles are there to the cause of truth and of freedom? Sometimes the Quakers are pronounced the greatest; sometimes the other churches or their ministers; sometimes every body's ambition and selfishness; and now the seceders from the old Anti-Slavery Society. If we go on after this fashion, 'settling our principles' by and daughters, it is impossible to have too deep or too determined a detestation. Of that covetousness, and legalized unrighteousness, by which so large a portion of the colored people of this country are now persecuted, robbed, enslaved, it is impossible to feel too strong or too generous an abhorrence. If arms and revenge were not forbidden by Him in whose hand are the stores of eternal vengeance, the natural feeling with which these things are viewed or suffered by men not utterly cehased and dissnirited. fore we fight. We must identify the strong man

armed, before we can bind him and spoil his house.

Again, if we account it a usurpation for any man, or body of men, to judge for any individual soul but themselves, 'in what manner one's love for humanity is to be manifested,' what becomes of abedience in any of the 'various relations of society?' humanity may be pretended, and for aught I know, professed sincerely, as the motive for actions that are absurd, ridiculous, unjust, or even cruel. Individuals exhibiting their love exactly in their own way, may be partial to their own humanity, and not very acceptable in their communications; for some persons are prone to think of themselves more highly than they ought to think, and consequently to des-

pise the counsels of older and wiser people.

As to the last resolution above, if the object of the anti-slavery organization is, to let alone the religious sects and political parties, that end may be easily gained, and by a wiser process than that which was adopted in the first. For the securing of that object, there is little need of incurring, as our 'pioneer,' says we do, 'the certainty of being mis-understood, calumniated, and hated;' a penalty which we suffer for manifesting our love in so odd a way, against the purest advocates of freedom.

The opinion happily appears to be gaining ground, that for the attainment of any righteous end, it is better to reason than to fight. And compared with duellists, lynchers, mobbers, nullifiers, or bloody avengers, the most impassioned of the abolitionists, with all their extravagances, real or supposed, are

> women who now constitute the elite of the New-England anti-slavery corps, should have been nine or ten years fixing their principles on the great subject which they press with so much unanimity, and should at last have arrived at nothing clearer and better than what appears in the resolutions which they have of late accounted the most important and the most interesting of their proceedings is to me a matter of some surprise. I would appeal to their own good sense, whether they have not yet occasion to reconsider such of their acts and principles as are criticised in this communication. Espe cially would I exhort some generous-hearted young persons to a calm review of the ground they are takng in respect to religious communion and church

When the 'VITALITY OF OLD ESSEX' was so signally proved by the late effort to make a schism n the Society of Friends, on the principle that all ersons and parties that do not openly come up to the height of our abolition creed, must needs be ob stacles to our progress and supporters of slavery;
All those,' it was said, 'who spoke in favor of the resolution, (not members of that Society,) avowed that they fully agreed with Friends in their great disciety,) avowed tinctive principles, but were constrained to give public testimony against the society as being practically a pro-slavery body.—Liberator, x. p. 47.

How such a profession of faith can comport with uch a testimony, I see not; the one or the other, according to my apprehension, must be hypocritical and false. Can a true Christian be constrained to arraign and implead before the world those whom he most esteems as 'fellow-citizens with the saints and of the household of God?' Can a true-hearted abolitionist agree with the Friends in the great prin-ciples which they maintain, and which are to them the bonds of religious fellowship, while he finds not among those principles the principle of liberty? What great tenet, or 'moral axiom,' can a pro-slavery body possibly cherish, which will commend their profession to the good graces of him who holds slavery to be equivalent to 'robbery, and murder, and lust?'

One of the most effective speeches made on the occasion last alluded to, commences thus: 'We have heard much, sir, from our revolutionary fathers, of the times that tried men's souls. We live in theatre of life, are starkly warped to the wrong side.

Tenderness of feeling and a sincere desire to do settling our principles on the great subject which has right, are the moral qualities or Christian. right, are the moral qualities, or Christian graces, called us together to-night. Those principles conwhich chiefly sustain that good cause, and counteract these evils. These qualities, I imagine, may exist of moral axioms. We have proclaimed to the world in its mid course, that robbery and murder ist in some commendable degree, where the right-fulness of some men's measures for doing good may be doubted. Hence it is the duty of every reformer, to distinguish between scruples of mind and obders. Here, if we may credit stenography, not remark

we know what is right may possibly be equivalent; among them more than a hundred who either are or to siding with the wrong. When the Saviour asked the Pharisees whether it was lawful to do good on the Sabbath, 'they held their peace;' at which, he looked round about upon them with anger, being grieved for the hardness of their hearts.'

If the anti-slavery societies will mind their own business, abide by their own constitutions, and enterprise and the property of the prope business, abide by their own constitutions, and en-deavor to make good their original declarations; (all of which it is but reasonable to expect of them;) I

AGENTS.

Maine.—Jas. Clarke, Wayne;—EdwardSouthwatk, Augusta;—A. Soule, Bath.

New-Hampshire.—Davis Smith, Plymouth;—N.
P. Rogers, Concord;—William Wilbur, Dover.

Yaynort.—John Bement, Woodstock;—Rowland
P. Rowson, North Ferrisburg.

Lass, Husettes.—Win. E. Kimball, Topsfield;—Lase Brey, West Needbury;—C. Whipple, Needburg in the Parker of the Stearns, Manefield;—Luther Boutell, Greton;—B. F. Newhall, Saugnus; W. S. Wilder, Fitchwayn.

J. T. Everett, Princeton;—J. Church, Springfield;—Daniel G. Holmes, Lowell;—Josiah V. Marshall, Dorchester and vicinity;—Richard C. French, Fall River;—Wm. Henderson, Hanover;—Wm. Carruthers, Ameabury Mills;—Isane Austin, Nantucket;—Elias Richards, Weymouth;—Edward Earle, Worcester;—Wm. C. Stone, Watertown;—A. Bearse, Centre-wille;—Isaael Perkins, Lynn;—Elijah Biyd, Taunton;
—N. A. Borden, New Ediford;—Alvan Ward, Ashburnham;—Saml. I. Rice, Northhorough.—[T] For a continuation of this list, see the last page, last column.

OLIVER JOHNSON, Printer.

WHOLE NO. 497.

all the anti-slavery principles which he ever embraced, having steadily held the same to the present day, seem not to have suspected that either by the discovery of new axioms concerning liberty, or by the zeal of new reformers, 'worthy to be associated with Fox and Penn,' (in whose days Quakers held slaves,) the guilt of American slavery could be beauty to like at their door.

slaves,) the guilt of American slavery could be shown to lie at their door.

As to the 'principles,' or 'moral axioms,' which, according to brother Quincy, it has taken the abolitionists of Massachusetts so long to settle, it would be so vastly interesting to some of us to see them all in print; but especially so many of them, (if any such there be,) as have become settled at last, and are now cleared off from the sediment, froth, or efferty escence, which attends the operation of strong vescence, which attends the operation of strong elective affinities. What one truth, either moral or historical, have they in nine or ten years determined, historical, have they in nine or ten years determined, which any tryo among the Friends would require even nine or ten minutes to settle, to his own satisfaction, for ever? Is it that robbery is a sin?—murder a sin?—disso uteness a sin?—or slaveholding a sin? The gentlemen and ladies who could think themselves well employed for nine or ten years to settle among themselves these points, or any others like them, might well have spent some little time in learning the history and character of that small 'sect' on which they have tried to lay the burden of all these offences.

'sect' on which they have tried to lay the burden of all these offences. I know not exactly what or how much is meant by our excellent friend May, where he says of the starting of the Liberator in 1831: 'This was the first trumpet-blast ever blown in the New World for impartial liberty: or the first that gave not an uncertain sound.'—Liberator, x. p. 97. But I know, that, notwithstanding the great delinquency with which some portions of the Society of Friends may perhaps be justly charged, in respect to arousing perhaps be justly charged, in respect to arousing our country to the great work of abolishing sla very, there is a vast volume of true history, not fully written yet, and all unblazoned, of important and effectual services which that society, or individual members of it, have rendered to this cause.

Clarkson, in the preface to his first work on slavery, his collegiate Prize Essay of 1785, says: 'And so effectually did they serve the cause which they had undertaken, that they denied the claim to membership in their religious community, to all such as should hereafter oppose the suggestions of justice in this particular, either by retaining slaves in their possession, or by being in any manner concerned in the slave-trade; and it is a fact, that through the vast tract of North America, there is not at this day a single slave in the possession of an acknowledged Quaker.'—p. 8. 'Should slavery be abolished there, and it is an event which from these circumstances. (and it is an event which, from these circumstances, we may reasonably expect to be produced in time,) let it be remembered, that the Quakers will have

had the merit of its abolition. p. 10.

Slavery is rampant yet, controlling half the states, and grinding all. Emancipation must be pleaded still: most praise to him who pleads it best! versal emancipation must come: emancipation, or the wrath of God; emancipation or the oppressor's doom; emancipation, or our country's ruin. Let then the Liberator, if you please, still be 'as harsh as truth, and as uncompromising as justice.' But it is not worth waile to be much more so; and truth itself, to reach its mark, may need some feathers of The praise bestowed by Clarkson may be said to

The praise bestowed by Clarkson may be said to belong to a past generation of Quakers, and not to the society now. Be it so. But I can tell of a host of valiant successors—men as true to the cause of humanity as any that ever espoused it—men deeply imbued with the spirit of Woolman and Benezet. Yet will I not now dilate on all I know of the late abolitionists of New York, and Pennsylvania; whose story, it would seem; is either forgot in our whose story, it would seem, is either forgot in our neighborhood, or has never reached Boston. Their Murrays, Shipleys, Landies, are either unknown in this latitude, or the purest voice of philanthropy is to our ears 'an uncertain sound.'

to our ears 'an uncertain sound.'

But behold what certainty is in the late tones of
the Liberator! Mark well my citations and judge.
For implicit faith can make all contradictories agree; can make the narrowest spirit of sectarianism seem largeness of heart even greater than Solomon's. This faith, towards any but the Infallible, ili becomes 'a discerner of spirits.' Nor is the trumpet-blast which the Christian church should recogni of impartial liberty, the trumpet-blast of Ishmael whose 'hand was against every man and every man's hand against him;' or that of the old covenant, 'the

hand against him; or that of the old covenant, 'the one from the Mount Sinai, which gendereth to bondage, which is Agar,' the mother of Ishmael.

Liberty for the colored people has been achieved in some of the States. If any will have it, that this was done by the blowing of rams' horns, and without any trumpet-blast; so be it. New-York once held slaves, and held them by as firm a grasp, as any State has on them now. What labor did it cost to set them free? Perform the like service in any other state, and you shall know. Make vice in any other state, and you shall know. Make Virginia, or Kentucky like the Empire State in ths respect, or like the Keystone of our federal arch,

and you shall see and remember.

To be quick of apprehension in the fear of the
Lord, is the best of all qualification, either for a church-member or for an abolitionist. Without some ing of this, a man can be nothing better than an independent zealot in either character; for, without controversy, to be indifferent to the claims of religion, or of humanity, is worse. If there be positive opponents of these claims, such as 'fear not God, neither regard man,' their rebuke will come ere long of itself: let him add emphasis to it who can. But for the sake of consistency, for the sake of suffering humanity, for the sake of the down-trodden slave, sake of all that is good in the anti-slavery cause, I beseech the opponents of slavery not to commit our cause to the building up of such an absurdity as an 'Anti-Sectarian Sect.'

GOOLD BROWN. Lynn, 6 mo. 25th, 1840.

Church Action.

IT It affords us sincere pleasure to publish the folwing resolutions, which have been in our possession some time, but which have been delayed for asons which it is unnecessary now to mention. If the churches and ministers of the North would only adopt and carry out thoroughly the doctrines which these resolutions set forth, slavery would speedily ome to an end.

At the annual meeting of the Conference of ten churches* in the north part of Worcester county, held at Athol, June 10, 1840, the following preamble and resolutions were introduced, advocated and acopten; all voting, by invitation, without distinction. None voted in the negative.

Whereas, it is a plainly revealed fact, that the Lord Jesus Christ 'loved the church and gave him-Lord Jesus Christ 'loved the that and give but self for it, that he might sanctify and cleanse it, with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle or any such thing, but that it should be holy without blemish; 'and whereas, it is manifestly his will that his church should be 'the ismanifestly his will that his church should be 'the ight of the world'-the salt of the earth'-the grand organization, for reforming the world—there

Resolved, That as slavery is a most comprehenive system of iniquity, involving a violation of the earest rights of man and the plain commands o God, and is inconsistent with the pure principles of the gospel, it ought neither to be countenanced nor tolerated by any Christian church. Resolved, That it is the duty of every Christian

church, with their pastors foremost, to lift up their united example and the strong voice of God's truth, in Christian love, against the system of slavery, that the pure may be kept pure, and the guilty be persuaded to repent.

*Congregational churches, we suppose .- Ed.

Essex County A. S. Society.

The annual meeting of the Essex County A. S. Society was held in the Mechanics' Hall in Salem, on the 23d and 24th ult. In the absence of the Recording Secretary, James D. Black was chosen Secretary pro tem. Wm. Bassett, President, in the

The following persons were appointed a committee to nominate officers of the Society for the ensu-ing year:—James P. Boyce, Lynn; Sylvester Phelps, Salem; Mary P. Putnam, Danvers; Wm. Ashby, Jr. Newburyport; Jonathan Haskell, Glou-cester; Richard Hood, Danvers; and Aroline A.

Committee: John A. Collins, Besten; A. G. Comings, Salem; Lydia Dean, Salem; Christopher Robinson, Lynn; Oliver Johnson, Boston.

Robinson, Lynn; Oliver Johnson, Boston.

The following persons were appointed a committee on Finance and the Roll:—J. N. Buffum, Lynn; Abner Sanger and Mr. Endicott, Danvers.

During the retirement of the committees, the following resolution was presented and adopted:

Resolved, That the late speech of Daniel Webster Songer, from this State in the Cangress of the

ster, Senator from this State in the Congress of the United States, at Alexandria, in which he pledges New England in favor of the revolting and enor-New England in layer of the revolting and enormous wrong of slavery, proves that a genuine love of impartial liberty dwells not in his bosom; that he is recreant to the great principles for which New England is distinguished, and that he is utterly unworthy of the high trust reposed in him by the State

of Massachusetts.

The committee for the nomination of officers reported the following list, and the persons named were unanim ously elected:

Wm. Bassett, Lynn, President. Ezekiel Hale, Jr.,

William Jenkins, Andover; Stephen Barker, Methuen; A. G. Comings, Salem; John Barker, Methuen; A. G. Commags, Salen; John Smith, Andover; Christopher Robinson, Lynn; T. Haskell, Gloucester; J. Burden, Georgetown; T. Woolldredge, Marblehead; Lurkin Woodbury, Man-chester; Moses Emery, West-Newbury; Wm. Ashby, Newburyport; David Merritt, Salem; Josiah Caldwell, Ipswich; and Richard Hood, Danvers, Vice Presidents. Abner Sanger, Danvers; Josiah Hayward, Salem; Mary P. Putnam, Danvers; Lydia Hayward, Salem; and Jesse P. Harriman, Danvers, Lydia Dean, Salem, and Jesse P. Harriman, Danvers, Executive Committee. James D. Black, Danvers, Recording Secretary. James P. Boyce, Lynn, Corresponding Secretary. James N. Buffum, Lynn, Treasurer. Jonathan Buffum, Lynn; Wm. Endicott, Danvers, and Sylvester Phelps, Salem, Audi

The Corresponding Secretary read the annual report, which, on motion of Abner Sanger, was referre to the Executive Committee, for revision and dispo

The Treasurer read his report, which was accept ed by the Society.

Voted, That the next quarterly meeting of the

society be held in Methuen, at such time as the Board of Managers shall direct. During the whole of the two days the Society
was together, unusual interest was manifested, and

a good number of delegates were in attendance.

The following resolutions were presented by the
Business Committee, and passed by the Society:

1. Resolved, That the groans and tears of our suffering fellow-countrymen, who despairingly sigh in southern bondage, cannot fail to arouse the sympathy of and call to their aid every individual, whose heart has in any degree been touched by the principles of Christianity, or the spirit of Christ. 2. Resolved, That we view with a sensation of horror the conduct of those Ministers, Churches, and other ecclesiastical bodies, who by their studied si

lence, or open hostility to the plea of the down-trodden and the dumb, spurn from their very feet the victims of a system, which received its first nourish-ment by the power of robbery, and has fattened it-self on the blood of its millions of slaughtered in-Resolved, That Martin Van Buren and Wm

Henry Harrison, having given the most overwhelming proofs of their subserviency to the slave power, are utterly unworthy of the suffrages of freemen; and that no abolitionist can give either of them his support, without violating his principles and profes-4. Resolved, That we conjure all our friends,

who exercise the elective franchise, not to incur the contempt of slaveholders and their northern party vassals, the rebukes of their own enlightened consciences, and the frowns of Heaven, by allowing any considerations of expediency or party policy to induce them to vote for pro-slavery men to fill legislative, judicial, or executive offices.

5. That in the present condition of the Anti-Slavery enterprise, it is of special importance that eve-

abolitionist should feel his or her own individ bligation to labor as unceasingly and perseveringly in its behalf as if our own parents, brothers, sisters wives and children, were in bondage; instead of throwing all responsibility, as is often done, upon or-

ganized associations.

6. Resolved, That in consideration of the immediate and pressing wants of the Massachusetts Anti-Slavery Society, this Society recommends to the abolitionists of Essex county to take promp and efficient measures to raise, for the immediate benefit of that Society, two thousand dollars,

7. Resolved, That this Society would recommend the Board of Managers to make an equitable estimate of the amount, which ought to be paid by the abolitionists of each town in the county, to make up the above sum; and take such measu ires to aid

collecting the money as they may deem hest.

8. Resolved, That the violent expulsion of the Rev. Mr. Simmons from Mobile, for enforcing the principles of the Gospel with respect to slavery, and the dispersion of the assemblage at the laying of the corner stone of a church in New Orleans, when four elegence, were present conclusively. when four clergymen were present, conclusively nstrate, that it is folly to talk of going to the

demonstrate, that it is only or that of going south to testify against slavery.

9. Resolved, That the bright example of Munroe Edwards or Louisiana, of Mr. Upthegrove of South Carolina, and others, in emancipating their slaves, without colonizing them, are evidences of the extension of the salutary influence of Anti-Sla-very, and fresh tokens of encouragement to persevering effort in our holy cause.

10. Resolved. That the cardinal and distinguish-

ing characteristic of the Anti-Slavery enterprise is this—universal and impartial liberty is the birth-right of all mankind; and acting in conformity with this fundamental principle, the members of Anti-Slavery Societies seek the immediate enfranchishment of the enslaved millions in our land, in a peaceable 11. Resolved, That this Society would suggest

to the Board of Managers of the Mass. Anti-S Society the propriety of calling a State Convention early the coming autumn, to be held in Worcester when, among other things, reports can be given by the delegates to the World's Convention.

Whereas, the Emancipator, the organ of the American Anti-Slavery Society has been, by the late Executive Committee, treacherously and fraudulently conveyed into other and hostile hands, by which it has been converted into an instrument of destruction to the Society which it was designed to sustain and whereas, the reason (the want of funds) assigned by that committee for the transfer, had no foundain fact, inasmuch as they were expending 50 for the services of two Secretaries, one of whom could have been dispensed with, without great detriment to the Society; therefore,

12. Resolved. That this Society considers this transaction as entirely unworthy of Christians or ab-olitionists; and that it meets with our hearty and un-

14

qualified disapprobation.

13. Resolved, That we hail with pleasure the National Anti-Slavery Standard, just issued by the Ex-ecutive Committee of the American Anti-Slavery Society, and pledge it our hearty and unwavering

14. Resolved. That the unchristian arrangeme pon the Eastern Rail Road, of excluupon the Eastern Kail Road, of excluding people from equal privileges, on account of color, and barbarously dragging them from a seat to which they have an indisputable right, ought to receive the united condemnation of every friend to impartial liberty.

15. Resolved, That the people of the free States. instead of celebrating the anniversary of national independence, with rejoicing and festivity, ought, in view of the bondage of three millions of their fellow countrymen, to be clothed in sackeloth and

On the several subjects discussed, and the reso-

On the several subjects discussed, and the resolutions that were adopted during the two days, there was great unanimity of feeling.

We were favored with the presence of J. A. Collins, O. Johnson, E. Thompson, S. H. Gloucester, and several other friends of the cause from abroad—who, together with A. G. Comings, Wm. Endicott, J. P. Harriman, Goold Brown, James N. Buffum, James P. Barca, Wm. Lenkins, Mr. Pearra, and some oth. P. Boyce, Wm. Jenkins, Mr. Pearce, and some oth-

ers, assisted in the discussions. WM. BASSETT, Pres. JAMES D. BLACK, Rec. Sec.

Public Meeting of the New-York Reform Society.

At a public meeting of the New-York Reform Society.

At a public meeting of the New-York Reform Society, held on Tuesday evening, 16th June, 1840, at the School Room, in the basement of Zion's Church, corner of Church and ¿Leonard streets; Owing to the absence of the President, David Ruggles was appointed President pro tem, and John N. Still poted by Secretary.

The President called the attention of the meeting to the object for which it was assembled—viz: to hear the communication from our brethren of Hartford, Connecticut, relative to a National Convention. He suggested that we adopt such measures in reference to the subject of a National Convention as the meeting deem expedient. After the proceedings of the colored citizens of Hartford were read, and the object of a Convention debated, the following negamble and resolutions were adopted:

I was not at the morning session, but understand that the auxiliary the particular that the particular that the processing of the colored citizens of the state. I send the following sketch of a meeting of the Middlesex County Anti-Slavery Society, held in Middletown on the 12th instant, for insertion in the Standard, if you shall deem proper.

I was not at the morning session, but understand the particular that the particular that the processing of the colored citizens of the state. I send the following sketch of a meeting of the Standard, if you shall deem proper.

has been discussed by our brethren in various pla- State, had never been auxiliary to it. Another act ces, and through the newspaper press, this meeting concur in the sentiments of our brethren in Hart-ford—viz: that no measure is better adapted to meet

This resolution was brought before the Society last

scheme of colonization—and the necessity of union and action against oppression, call for the largest their duty to the slave. This Society has repeated-

and P. Shildes be appointed a committee of corres-

be signed by the President and Secretary, and published in the Liberator, Emancipator, Colored Amer-

ican, Abolitionist, National Anti-Slavery Standard, and Philanthropist.
On motion, the meeting then adjourned.
DAVID RUGGLES, President.

JOHN N. STILL, Secretary. NATIONAL REFORM CONVENTION OF THE COLORED INHABITANTS OF THE UNITED STATES.

FELLOW-CITIZENS: If the period ever was, when periled and disfranchised countrymen should rally in convention, to consider and to act in reference to the burdens under which we groan, that period has now arrived.

The existence of the late Maryland BLACK LAW should arouse every colored inhabitant of this nation to a proper sense of his condition, and inspire every heart with an indignant and righteous zeal

against oppression's league.

The scheme of colonization in 'Africa or elsewhere,' should provoke expression and practice
that may not be misunderstood. The alarming suss that every where prevails among us, in re lation to the destiny of our own cause, is suicidal.

The philanthropists of the world have assembled in World's Convention to act for God, liberty, and humanity, for fettered millions in Christian America, for endangered millions in benighted Africa, and in every other part of the globe, where

'Man's inhumanity to man

There is great necessity for individual, collective manimous and energetic action in freedom's cause. Therefore, we invite a National Convention of the proscribed and down-trodden inhabitants of the United States, to be held in the city of New-Haven, Connecticut, on the 1st Monday in September next

at 10 o'clock A. M. for the purpose of scanning our condition—of forming a bond of union that will secure simultaneous action for reform in the hallowad cause of HUMAN FREEDOM.

cause of human freedom.

New York City—Henry Baynes, Lewis H. Nelson, A. Gayle, David Ruggles, John N. Still, Reuben Ruby, P. Shildes, Samuel Hardenburg, P. Loveridge, John Brown.

Westchester, (N. Y.)—Uriah Copeland.

Lockport, (N. Y.)—Nathan Blount.

Poughkeepsie, (N. Y.)—John N. Mars.

Middleton. (Con.)—Richard Leffrey. Charles

Middletown, (Conn.)-Richard Jeffrey, Charles Young.

Boston.—James G. Barbadoes, Thomas Cole, Benjamin P. Bassett, Wm. C. Nell, J. W. Lewis, Joseph H. Gover, S. R. Alexander, C. R. Weeden, John T. Hilton, John B. Souther, Thomas Hanson, Coffin

Worcester (Mass.)-Francis Clough, Henry Scott, Charles Hall, John Morey, Samuel Waters.

New-Bedford—Peter Ross.

Nantucket—Dempsey Canada.

Philadelphia (Pa.)—Stephen H. Gloucester.
New York, June 13, 1840.

SELECTIONS.

abomination to his feelings. It was a grief to him when a boy, and it was a grief to his heart up to this very moment. He was left an orphan when five years old, with a patrimony of a few slaves and a ittle land. He never increased the number of his slaves, and outlived them all. When he married the wife of his youth, with whom he still lived, her father knew his feelings on the subject, and wishing to give his daughter some servants, they were severally the head of the proclamation of truth; it laying their sins before to give his daughter some servants, they were severally the head of the proclamation of truth; it laying their sins before the people, and exhorting them to repentance, will the wife of his youth, with whom he still lived, her father knew his feelings on the subject, and wishing to give his daughter some servants, they were secured to her, so that he has no control over them. Cured to her, so that he has no control over them. The wife holds a woman and four children as slaves. The wife holds a woman and four children as slaves. Will be the word of truth; if laying the proclamation of t

very itself. In the first place, share, It had ever Rev. Dr. always 'an abomination.' It had ever been a grief to him from boyhood up to the present moment.' This sounds very plausible. Who would be shall with this pious slaveholder, unthink of finding fault with this pious slaveholder, under the unfortunate circumstances he here sets forth!! But, reader, look a little further. After avowing the above sentiments, this Rev. Dr. deliberation of the Bible, reads certain passages, and who would dare to question their veracity? To the sure they did not say much, openly, but they ayowing the above sentaneous, this new Dr. white a state takes up the Bible, reads certain passages, and expounds them in such a manner as to justify slave holding. Does he believe his Bible? Why then is could pray in their closets; they co slavery an abomination to his feelings? Does the cret places over the wrongs of the down-tre

THE LIBERIA WAR. The Voice of Freedom,

Were it not that Mr. Brown is gazetted in the colonization journals with the incongruous prefix of Reverend, we might have mistaken him for a booted and spurred military hero, fresh from the plains of San Jacinto, or from the everglades of Florida. He tells his tale of blood with the coolness of a Turk, and as though the slaughter of his fellow men, whose souls he is professedly commissioned to save, were the merest pecadillo in the world. But the account, revolting to Christian sensibilities as it is, is remarkably similar in many respects to the reports of battles which have often reached us from the same quarter, from the first appearance of these missionary marauders on the ill-fated coast. Ashmun, in describing the first battle with the natives, twenty years since, said, 'every shot literally spent itself in a mass of living human flesh!' When will American Christians fully open their eyes to the real char-acter of this scheme, so long palmed upon them by slaveholders and their apologists, and at the same time so uniformly repudiated by the entire mass of colored people of the United States? How long?

the city of New-York, dated May 26th, 1840:

Fruits of New-Organization.

The President called the attention of the meeting as there is no channel of communication with the

following preamble and resolutions were adopted:
Whereas, the utility of calling a National Convention of the colured inhabitants of the United States ciety having been formed previous to that of the The necessities of our critical case than the concentration of our energies, intelligence and sympathy, in a National Convention; Therefore,

Resolved, That this meeting is of the opinion that the late odious Maryland Black Law—the Convention of our liberal-minded brethren that has ever yet been held in our country.

Resolved, That we recognize the city of Newsimilar resolutions touching ministers; oh no! They olutions touching ministers; oh no! The Haven, Connecticut, as the proper place to hold a National Convention.

Resolved, That a committee of three be appointed hands are clear of the blood of the slave, but those repare a call for the proposed Convention.

desolved, That John N. Still, Samuel Hardenbur pounders of the Scriptures, may have hands dripping with the blood of the mangled victim. Indeed we mesoived, That the call be signed by the Chairman and Secretary of this meeting, and those who are favorable to the call of said convention.

Resolved, That the proceedings of this meeting be signed by the President and Secretary.

In the afternoon an anti-slave which will receive as lights and guides to the people, a set of men more corrupt than those who are engaged in political strife.

In the afternoon an anti-slave we will receive as lights and guides to the people, a set of men more corrupt than those who are engaged in political strife.

offered, and discussed some fifteen or twenty min-utes, very ably, by Francis Hawley, when, on mo-tion of Arthur Granger, a Congregational minister of Middletown, the resolution was laid on the table, to give opportunity, as he remarked, to Henry G. Ludlow, who had come hither particularly for the purpose, to bring forward a series of very important resolutions. The resolution was accordingly laid on the table, and H. G. Ludlow, a Vice President of the Connecticut Anti-Slavery Society, presented

Resolved, That, in the opinion of this Society, the body of the clergy and the laity of the State ar sound in their anti-slavery principles.

Resolved, That the issue, which has been forme

etween the clergy and members of the church between the clergy and members of the church of this State on the one hand, and the subject of sla-very, has been a false issue, inasmuch as the opposi-tion they have expressed has not been against anti-slavery principles, but against many of the measures which have been adopted to promote the cause of

universal emancipation.

Resolved, That we deplore the course which has been taken by many anti-slavery advocates, who have, as we think, adopted a wrong policy in de-nouncing as pro-slavery men, all those who have refused to coincide with their views of the best plan of bringing about the bloodless emancipation of the slave, being convinced that it is equally contrary to

sound policy and to the truth.

Resolved, That we hall with delight the proposi ion which has lately been made in some of our religious papers, and, as we believe, at the suggestion of some of our most intelligent fellow-citizens and fellow-christians, to call a Convention of the ministers of this State, to deliberate upon the duty of the Church in reference to the important subject of sla-

ery. We anticipate from it the most happy results. Resolved, That we entertain the deep conviction, that, with all their imperfections, the anti-slavery societies of this country have done very much to-wards enlightening the public mind in reference to the evils of slavery, and the duty of the North in ference to it, and we are decidedly, also, of the pinion, that, instead of increasing the sufferings of ne slave, and removing to a great distance the period of his redemption, our efforts have mitigate the one and accelerated the other.

These resolutions speak for themselves,-they need no comment. So I thought when I heard them read, but to my surprise, the meeting allowed the first of the string to be taken up for discussion. I should have thought an anti-slavery meeting would have entertained a resolution in favor of colonization almost as soon as this. But it was entertained, and engrossed the remainder of the afternoon session.

The mover first spoke in its support, in a mannowhich implied that he thought the meeting was of meeting was of the same tone. A. Granger also spoke in its favor, and in the course of the discussion, three other ministers, who, I understand, are not members of the anti-slavery society, yet they harmonized well with the two first. These men had the effrontery to stand up in an anti-slavery meeting, and insult the understandings of abolitionists with such excuses as the following, for the silence or apologising of min-isters on the subject of slavery! They had been In a debate on the subject of slavery, recently brought up in the New School Presbyterian General Assembly, at its late session in Philadelphia, a certain Dr. Hill, from one of the slave static and the subject of slavery! They had been called pro-slavery, and accused of taking sides with the oppressor; and, having received such uncourteous treatment, they would not now, for this reason, come on to the side of right. But it was used. - That though born in a land of slavery, it was an immediately cry aloud for the oppressed, and spare His wife holds a woman and four children as slaves. He had offered them their liberty and the means of settling in Africa, but they had refused to leave. He then went into the Bible argument on the subject of slavery; read various passages, and expounded them as not condemning slavery as in itself a sin. Such is the report given of this D. D's speech. who has not condemning slavery as in itself a question, who are the real ministers, those who who teach fusch od, readily teach truth or those who teach fuschod, readily suggests itself. Yet why should any one presume to question?—Is not a minister a minister? Is not the Pope infallible? Don't let me catch you think-thorn a grift to him fresh between the teach truth or those who teach fusched and the truth or those who teach fusched and the suggests itself. Yet why should any one presume to question?—Is not a minister a minister? Is not the Pope infallible? Don't let me catch you think-the property in the property of the property ing again,' said a Catholic priest to one of the peo-

slavery an abomination to his feelings? Does the Bible assert that slaveholding is not in itself a sin? Why then is slavery such a grief to him? Is he grieved at what the Bible teaches? First reprobate and conwhat the Bible teaches? First reprobate and converges to the down because a man whose name what the Bible teaches?

demn the whole system of slavery, and then undertake to prove that the Bible justifies it—ch? If such men do not mean to establish their characters as hypocrites outright, they had better keep their lips hypocrites outright, they had better keep their lips for the dumb. But should Connect icut abolitionists for the dumb. But should Connect icut abolitionists that measures heretofore used, (calling thouses) by their right names,) and adopt a milder course, calling all those abolitionists who by lip say they are, then abolitionism would prevail throughout the State, and our work would soon be done.

The resolution was firmly opposed by David Plumb, R. S. Rust, Francis Hawley, and Francis Gillett. Their arguments were of the good old stamp; and why it was that they with so clear views of the subject, and it is to be presumed the greater part of the meeting had as clear views; why it was that such a meeting should allow the whole after-noon to be consumed with such a plain question, and then permit the base falsehood to be laid on the table, to be brought up at a future meeting, as was to say. I trust, however, that those whose eyes are now full of 'new organization' dust, but whose hearts are true to the slave, and who, consequently are determined to carry his cause forward, if in its onward progress it should grind a slavery-sustaining church to powder, will, by a few more such moves. get their vision cleared.

In the course of the discussion several amendments were offered, containing the spirit of the res-olution, but in a somewhat disguised form, and the most strenuous efforts made to force it through without opposition; but it lies at rest till the next meet-ing. After it was laid on the table, A. Granger What is to become of the South!—Extract of a ing. After it was laid on the table, A. Granger letter from a lawyer in Alabama, to a merchant in called up the rest of the series, and they too were laid on the table immediately. An effort was then port Slavery, it had nothing more to do to-day, and, in the person of A. Granger, it called for an adjournment, leaving the work for the slave to take care of

In the evening the meeting was favored with a an the evening the meeting was tavored with a most beautifully classic and eloquent address from Francis Gillett, in which he spoke, in the language of truth, of the Church lending its aid to slavery as its main support. Either H. G. L. or A. Granger, moved a vote of thanks to the speaker, and the other seconded it. But all the oil they can pour on, will not, I think, be quite sufficient to cover the wound they have given the slave, under the guise of friend-

This movement, and some other recent develop ments, have led some that have been startled by the cry of 'woman's rights, non-resistance, and infidelity,' and many other sounds too numerous to mention, to inquire with seriousness whether the recent division in our ranks was on the true issue. Yes, a few new organized Connecticut abolitionists are be ginning to question whether the movers in this affair are not designing to let down the standard, little by little, for the accommodation of the soulless, who will then come in and disband the Society, that the foul spirit of slavery shall have rest in its deafness and dumbness, and nestle still more closely in the bosom I apprehend, to those ministers of religious and mor of the northern church, which is now writhing and al instruction of the peasantry, and to the education

more into her.' Some who are well satisfied that the real cause of division was a dark plot to betray the cause of the score of partiality, than the present Governor of Jamaica. He is the special favorite of the planters, while the missionaries think he is hostile to them. They have spoken so freely of him in public meeting the meeting of the planters, while the missionaries think he is hostile to them. slave into the hands of his enemy, are flattering themselves that if they put the 'woman question' out of the way, and the other humbugs, then the foe in their midst will make up a true issue, and show himself in all his hideous deformity; but they need not lay this unction to their souls; it is a wily serpent with which they have to deal, and unless he can go off in disguise, he will remain and do his heat to noison the healthy; but at any rate his snaky can go off in disguise, he will remain and do his best to poison the healthy; but at any rate his snaky coil will fetter them, so that their march SHALL NOT BE ONWARD,
For truth in its greatest keenness,

ABBY KELLEY.

ABBY KELLEY.

From the Emancipator. Florida

The condition of the people of Florida is truly wretched, and for the present, appears to be irremediable. The last accounts from Jacksonville are to the 20th ult, and they confirm the report of the massacre at Fort Crane, or the settlement where the Fort was originally located, in which 20 lives were sacrificed. Said Mr. Downer, the delegate in Congress from that territory,

'No man in Florida is safe unless he lives in "No man in Florida is safe unless he lives in a walled town. The whole country is at the mercy of 2000 savages; and after a five years war and the expenditure of forty millions of money, not a single advantage has been gained. The people's money has been lavished upon party favorites at the rate of \$400 a day for steamboats to transport firewood from New Orleans to the forests of Florida! at \$60 a cord; in ing sugar at \$12 a hundred to be sold at \$3, and rethings in like proportion. These facts have a charged over and over again on the floor of Cons; and Mr. Proffit, and others, have repeatedly proffered themselves ready to prove them whenever the Administration would give them authority or permission to do it. Thus has the people's money b lavished to fatten the agents of a corrupt adminis-tion, while the citizens of Florida, for whom it sho have furnished the means of defence, as the Times well expresses it, have been nightly shot down or tomahawked by the light of their own blazing homes.

Recent reports represent the city of St. Augustine as in alarm at the apprehension of an attack from the Seminoles. But this is not the worst of their case. The infatuated people, not content with the danger of one enemy, are crowding another upon their soil with the diligence of fanaticism, and yet with a full apprehension of the consequences, are goading THAT enemy to madness by cruelty and opgoading That enemy to madness by crueity and op-pression. And yet, again, the government is pick-ing a quarrel with a third power, the only one from which that projecting and defenceless peninsula has any thing to fear.

The Seminoles—the slaves—Great Britain—are

all in a position to affect Florida, and against neither of them singly can Florida make an effective de-fence, and yet neither Florida nor the Federal Government is taking any rational measures to avoid, o avert or repel the enmity of either. The personifi cation of Wisdom on earth represents it as an obvious dictate of common sense, that when a king finds he is no match for his enemy, 'he sendeth ambassage and desireth conditions of peace.' But whom would destroy, he first deprives of co.

We are led to these reflections by a perusal of the Apalachicola Gazette of May 9. A writer, in speaking of the neglect of the Federal Government wen in another field. They belong to a preacher, to fortify the seaboard of Florida, says, that in the event of a war with England, Cuba would be in the power of the latter, and that Key West, only 80 miles distant, is entirely defenceless, and at their mercy, and that with these two stations in their mercy, and that with these two stations in their mercy, and that with these two stations in their more inform me. There is one kind of preaching every five American vessels passing into or out of it so commonly, that I have never known it neglected it so commonly, that I have never known it neglected it so commonly, that I have never known it neglected it so commonly, that I have never known it neglected it a single instance. These slaves seemed to think spirit in England, and to the force which she could it was the gospel. They told it over to me. It was, the next world she will be next world. throw in upon the South from the emancipated peo-ple of the West India Islands. The writer says he has seen these black regiments, and he 'can safely have the south of the west would be happy and desirable—if they should be dis-houst, writing, or wicked, they might look for fire and testify to their discipline and efficiency, possessing all their native courage and spirit, and these render-ed efficacious by training and military regulation,' &c. With these troops landed in the South, 'freedom with all its allurements, would be promised to those now in bondage; and 'no doubt thousands of them would enrol themselves,' and it would become n fact 'a servile war.' And now, with this full consciousness that they are in the power, and must ultimately be at the mercy of their slaves, read the following advertisement, from the same paper, and see how they take delight in heaping combustibles upon the subterranean fire:

From the Apalachicola Gazette, May 9.

\$150 REWARD

Ranaway from my plantation, on the 6th inst., three negro men, all of dark complexion.

BILL is about five feet four inches high, aged about 26, a scar on his upper tip, also one on his shoulder, and has been badly cut on his arm; speaks quick and broken, and a venomous look.

DANIEL is about the same height, chunky and

well set, broad flat mouth, with a pleasing countenance, rather inclined to show his teeth when talking, no particular marks recollected, aged about 23.

NOAH is about six feet three or four inches high.

28 years old, with rather a down, impudent look, in-solent in his discourse, with a large mark on his breast, a good many large scars caused by the whip, on his back, has been shot in the back of his arm with small shot. The above reward will be paid to any one who will KILL the three, or fifty for either one, or twenty dollars a piece for them delivered to me at my plan tation alive, on Chattahoochie, Early county.

J. McDONALD.

Consistency.

The following resolution was passed by the Massachusetts Abolition Society at its late meeting in Boston, where there were 125 'GENTLEMEN' delegates, of whom 41 are reported as clergymen, but not a single woman. Woman mingled with man in the days of the Savior, and wiped his feet with the the days of the Savior, and wiped his feet with the hair of her head. She mingled with the 'lords of creation's around his cross, and received his attention and kindness when the pangs of death were upon him. But in the 19th century she cannot mingle with GENTLEMEN and the ministers of Christ. But,

On motion of Rev. Charles W. Denison, of New Jersey,

Resolved, That we will henceforth continefforts with redoubled energy and increased depen-dence on Almighty God; and that we call on every friend of the slave, male and female, to join us in the work of immediate, unconditional, and universa

The man that offered this resolve seceded because omen acted with him. Now he calls on every friend, even the women (!) to join them in the work of freeing the slave. But how, Mr. Denison? chess as you wish? Or join you with a mind, a soul of her own; with a judgment and a conscience unfettered but by God's law? Or, is she to join you, that she may be what is called a 'connecting link' between the 'gentlemen' and the chattel; as the negro is said to be the 'connecting link' between the white man and the monkey? Join you! what can she do when she has joined you, unless to learn

From the Youth's Cabinet. Jamaica.

We have just examined a file of the Jamaica Roy We have just examined a file of the Jamaica Royal Gazette, ending May 2. The present governor, Sir Charles Metcalf, is considered less favorable to the laborers than his predecessor, Sir Lionel Smith. Yet in his message to the Colonial Legislature, at the close of their session, on the 11th of April, he

'The great work of freedom has been ac ed with the MOST BENEFICIAL RESULTS. The easy and independent circumstances of the peasentry, as compared with those of our own countrymen at home, are very striking. Probably no peasantry, in any other quarter of the globe, have such comforts and advantages. I am very happy to add, that in most respects they appear to descree their good fortune. They are, I understand, generally orderly, sober, free from crime, much improved in their moral habits, constant in their attendance a public worship, solicitors for the education of their children, and willing to pay the requisite expense. For these inestimable traits in their general character and conduct, and the consequent benefits to the community, we are indebted, in some degree, no doubt, to their naturally good disposition, but chiefly, foaming and wallowing on the earth, and rending of their children. Our obligations, on this account, itself, under the heaven-inspired command, 'Thou to those who have rendered this immense service, deaf and dumb spirit, come out of her, and go no are immeasurable.' No witness could be more free from objection of

the natural effect of an insufficient population, and of the means possessed by the peasantry of reof the means possessed by the peasantry of rendering themselves in a greater degree independent of going out to labor in the service of employers. The peasantry cannot be blamed in taking advantage of a state of things favorable to themselves, for the same would be done, under similar circumstances, in any country in the world, where the same freedom is enjoyed.

same freedom is enjoyed."

Thus it seems the Governor of Jamaica is fully convinced that the black people, who were formerly slaves, 'cannuot be blamed,' for trying to be independent. He even commends them because they cheerfully earn money, and gladly pay it 'for the education of their children.' This language is not uttered in a suppressed whisper, but promulgated in one of his most public documents. The 'Royal Gazette,' which appears to be the organ of the planters, instead of denouncing the Governor's language as 'incendiary,' in closing its comments on the address, exclaims: 'To say that we have read it with dress, exclaims: 'To say that we have read it with gratitude glowingin our bosom, with respect and admiration for our worthy Governor, would say little indeed for our feelings on this occasion.'

After reading such expressions from the former slaveholders, we want words to express our contempt of certain zealous democratic editors, who tempt of certain zealous democratic editors, who within a few months have talked about the 'outrageous conduct' of the laborers in demanding 44 cents a day for hard toil in the sugar house.

American time-servers, who bow to slavery in the day of its power, here is a lesson for you. years ago, the Governor's language would sounded stranger in Jamaica than it would to-day in South Carolina, Remember that in 1831, 4000 of the laborers of Jamaica were shot like dogs for resisting oppression; and in 1832, the Jamaica Legislature resolved that they would NEVER entertain a measure tending to meliorate the condition of the ne-Americans who are so odd as to love freedom, do

not despair. Our proud republic will not always be so far behind that little province of a monarchy.

From the Emancipator

Mission Institute, May 5th, 1840. BROTHER LEAVITY,—A few months since I was riding through part of a State where slaves are held. A train of facts transpired which I wish to name, for the purpose of making a few short inferences.

In passing an African who was at the plough seemed to be about 20 years of age,) I felt a wish o speak to him concerning our precious Savior. 1 liscovered that I could not speak to him, with much ope of instructing him, during the few minutes we were to be together, for he did not know who our common Lord Jesus was! It was a melancholy interview. I find it hard enough, (in one sense,) to make my calling and election sure, with the sacred page before me, my friends around me, books and tracts on every hand, preachers, (that I can understand.) over me, &c. &c. Then what is the pros pect of that poor slave? I passed on, and saw three men in another field. They belong to a preacher. I asked each one, if he could tell me something not inform me. There is one kind of preachin which they had heard. Professors of religion preac bround be happy and assirance—if they should be anshonest, unruly, or wicked, they might look for fire and brimstone.' I felt a wish to preach to masters and mistresses; for which, I think, even my brethren of the East, who disapprove of abolition, would not have blamed me, if they had been beside me. I nave oranned me, if they had been beside me. I asked an acquaintance, on whom I called, if he would quietly ask a few slaveholding families to attend a lecture, on a given evening at the house of a friend. He complied: those invited did attend. I asked the man of the house to keep his slaves out of the parlor for an hour. My audience amounted to eight. (Each one either a master or mistress.) If you had been there, and noticed their serious attention, an occasional pale face, or long drawn breath, I think you would have said, that even the address of the feeble, upon this subject, may not be in vain. If ever I speak affectionately to professing slaveholders, (not to slaves, but to slaveholders; not boisterously, but quietly, personally, and affectionately,) it seems to be thoughtfully received. I think that labors would be received very extensively, wherever it was manifest that the effort of the minister was rather to call upon the conscience of masters, than to excite insurrection in the bosom of slaves. I frequently thus contrive an opportunity to address a few slaveholding (professing) neighbors. I try to speak on slavery as faithfully as I can. I have been kindly received. INFERENCES.

1. Ministers living in slave States might, if they would speak the truth honestly, liberate all the slaves now held by professors of religion, and do it

speedily.

2. They are silent, through an unfaithful and unscriptural fear and policy, which must certainly en-danger their own salvation; and many ministers of the East are saying nothing to them, writing noth-

ing to them about their danger.

3. If the many professors in the free States, who are doing nothing, or next to nothing, for two millions of perishing souls now enslaved near to us, were to send a few feeling and talented laborers to speak to professing masters, the result would, think, be incalculable; and the expense of sustaining these missionaries would be a happy solicitude—happy for the souls of the donor.

4. The minister who really went, not to speak to

slaves of the injustice of their owners, but to speak thus to slaveholders; not in presence of a half mob, but personally, individually, and kindly, might toil in the cause of pity and of mercy from day to day, ninterruptedly.

And, Thou who didst pity a world, help us to pity,

ore than we have ever done.

THIS AND THAT TOGETHER .- what is the amount —Last year the New School Presbyterian General Assembly adopted a resolution, 'solemnly referring to the lower judicatories the subject of slavery, leaving it to them to take such action thereon, as in their judgment will be the most judicious, and adapted to remove the evil.'
Well! some of the lower judicatories did take ac-

What do you mean by 'JONING' you? That woman should be your sutomaton?—should move the chess as you wish? Or join you with a mind, a their pulpits and from their communion, that being the chess as you wish? their pulpits and from their communion, that being in their judgment the most judicious,' and indeed

the only right course to pursue.

This year, the Assembly adopted a resolution requesting the Presbyteries which had taken that course, to rescind the resolutions. So it seems the Assembly is very willing the 'lower judicatories' the city of New-York, dated May 20th, 1840:

'There is, at this time, no money in circulation here. A thousand dollars worth of good real property will not, at this time, command seventy-five dollars in cash.'

A effort was then made to bring some anti-slavery business before the can she do when she has joined you, unless to learn how to play the hypocrite in the sight of high heading it could to impede and turn from its course the good old ship Abolition, heading it in the direction of the

Error Corrected. The last Christian Witness, in atter vict our friend Rogers of a miss A. Tappan, jumps to its conclusion, which forgets to ascertain first the trut

It quotes Rogers as saying, that A. Tappan It quotes however the presidency of the old Seciety, because he said there would be conflict between it and the new, and he would not mingle in these

and asks 'is Mr. Rogers correct? We think he is. But the Witness goes onto copy Tappan's note of resignation, whin nothing of the kind, and then adds:

'A correct estimate of Mr. Regers' powers may be formed from the fact that above quoted sentence he has discovered it ration that there will be 'conflict' and 'a retermination' between the old Society and though at the time it was though at the time it was written the was not in existence, even if it had bee One great advantage which will result ers of Mr. Rogers' new paper from the perception of its editor, is, that they news of important events not only in the second of the seco other papers, but previous to their t be at a loss for 'facts.' with such a futile

Now, it happens that the fertility of imagin and the deficiency of 'perceptive powers' this case on the other side of the house—with who asserts that Rogers found in A. Tappan' the declaration? of which he speaks, does not say so, nor do we dis his whole letter. that note, in statement is this: a committee ting Committee waited on Tappan, to as declinature was absolute and final, it he if such were not the case, to re-n are informed by one of that committee, interview with them he made, in subin terms, the declaration attributed the friend, who, moreover, was himself on mittee. The Witness will of course error, and its editor will not take it amiss if w him to remember that in other the supposed facts on which he forms his unfar ble opinions of the old Society and its friends have no existence but in his supposition or the mis representations of his informants. We dent it is so.

In the general charges he brings against Rogers and his editorial conduct, he does our frien injustice, but their truth or falschood is in measure a matter rather of opinion what our brother would call proper 'temper and style,' being very pos estimation of as competent judges as hi gether different things. We will add, that the cles of the Witness for some weeks past, in regs to the recent division and its causes, have exhibit to our mind, much more that is in style and matter than we have seen in the al course of the Herald of Freedom, in rel the same subject, though we are far from apprevery thing which we have seen in the latter

The 'pleasing and striking contrast' to the spir of Rogers which the Witness finds new Society, appears much more in the of its Address, than in its general tone or in the course, so far as we serve it, of its prominent and active members. are constrained by a regard to truth to say, that far the pacific and conciliatory deportment of persons has been much more in practice. We are glad if they have netter bereafter, and hope they which they will be willing to see the friends of the old Society imitate. We do not say that they slee have erred, but our very position says that we thin them to have erred more widely than the other parts. ty,-far more widely, we now add.

Can't take care of themselves

We have had the pleasure of conversing wid gentleman who has recently visited the fugitive Canada. From him we learned many interest facts, a few specimens of which we make public the hope that, coming to the knowledge of the archs, they may quiet any apprehension which otherwise be entertained from the incapacity objects of their fraternal care to provide for selves. Tenderness, like the slaveholders, sh not be tortured by distressing doubts and fears.

excellent tract of land between Lakes St. Ch Huron, and are engaged in agricultural purs A few individual instances will give an idea of general prosperity. Mr. Johnson was, three years ago, a slave, in Mr.

A large number of the fugitives are settled

ryland. He now owns 130 acres of land; 150 which are under culture. He has an excellent spa of horses, &c.

Mr. Green, from Maryland, has been five yes without his owner's care. He owns 100 acres land; 10 of which are improved. Two men who arrived at the settlem

tember, besides 'taking care of themselv

for advanced in learning as to read well in the they were not familiar with the alphabet. Application will be made to the friends of em cipation in Britain, and we trust to the govern by the delegates to the World's Convention funds in aid of free schools among these color The response will doubtless be pr In the mean time let the friends of country do what they can. More thousand will be added to the number of ists before the year expires.—Many heart will be wrung with anguish; and sleepless nights will be their po they are speedily assured the proc vided for. One cause aggravates their Formerly the advertisements which they in the plenitude of their affection, were i northern papers. But northern sensibilicome wofully obtuse. Many editors with publish a wife when she strays from a brand's bed and board. Much less will the tise men as 'lost chattels personal.' If the slaveholders receive condolence in the less will be shown to be a support of the stay of the stay

it. Let them do it -- Agitator From the Pennsylvania Freeman.

tions, the friends of human rights must

MR. EDITOR,-On Friday, May 1st, 1840, The mas Christmas was hung at Warringt county, North Carolina, for the murd Davis, who had resided near Ridgway. from Warren. Some four years ago o murder another gentleman, and is eyes. For this outrage, he his eyes. For this outrage, he have both of his ears cut off, sta pillory, and suffer one year's impris-other occasion, he shot one of his other occasion, he shot one of his or in the field for conversing with the mas. On another occasion, he cut off the one of his slaves close to his face, on pretext. On another occasion, he till a female slave from another p relief, and on seeing her appr took out his knife and cut off to go back to her master, and tell his put a mark on her that he might kno gal proceeeings were ever either for the wrongs inflicted on those of his neighbor. He alway with the murderous bowie knife and whole life was a scene of cruelty at yet this man was a candadate for the sembly, and failing of success, he s dead, as he was passing his house, solely suspected him of endeavoring to prevent his cation. He left a wife and ten children. Implication of the confidence may be placed in the truth of the above the confidence may be placed in the truth of the above the confidence may be placed in the children truth of the above the confidence may be placed in the children truth of the confidence may be placed in the children truth of the confidence may be placed in the children truth of the confidence may be placed in the children truth of the children tru statement, which can be fully substantiated by get tlemen now residing in this city.
Yours, truly,
JOSHUA COFFIN.

NORTH AND SOUTH. Rev. W. C. Larabee Wesleyan Seminary in Readfield, has Wesleyan Seminary in Readfield, has Washington, and in writing as a corres Maine Wesleyan Journal, says: 'In the Baltimore to Washington I was much It is nearly all woods." "The It is nearly all woods. * * The c Washington, as seen from the Capitol, af wilderness. The farmers of Kennehec. I give the people here a few lessons in the whole give me New England for

idence.'
Some people think that away down this cold latitude, we must necessarily this cold latitude, we must necessarily the sunny South, especially the vicini more, in the character of our agriculture. far otherwise. Agriculture is much better use far otherwise. Agriculture is much better use and practised here than there, and the profits of per acre in Kennebee are much greater to the than in Maryland.—Maine Cultivator. THE

WHOLE

FRIDAY During the

Mr wo SERMONS of cipation of Si the 10th, and is prefatory state No writings, I rian, are so de dutionary pe ns has left i ed. One dras well-head, is rm liquid wh d vat to anoth prect its insi d tastes, till it ome alike qu The prefatory

cup of refresh s contain no ity he avows dy have been they were del gation in Mo It is a noble se it is one al occupy it, of its painfuln The whole na

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ural consequ the wildernes ance taboring aces glad for pair by whic hall have a glo cess in awa entance, aris systematic and eats (often e unl infliction. mpathy calls f rings occas ion draws, amo lished young I nted with t he hears of the ritableness o nself heard so f slavery, and vrong upon bei nd say whethe

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aily upon his o erpret it arigi ibable touch ith which a ye akes the dust we been beau Christian ci hen the costly ers in the con ushed back w mly, and cold aracters are A little deepe the dusty fiel troy in Mr. 2 pachable sla ler obligation man-stealer,' lder and perpe

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Remember tho t of our mo nce, bondage It is time to on, to Mr. Sim confusion aught his ear ere heart, th hich it has be ase opposition ith blurred or the first resto ct, himself, in a eproachable a eed be, to su ill not needle rath of slavel

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em. His est eacher, added speedy a sett ut, he accepts weholding co How striking magination. Dibolitionist; the older is to him immons' first Iobile, *slavery* or to any mai prehended its er permit a n cholder is to ith Henry Wa bly in about to cticable to 1 arkman, 'The hat will my f na, say?'—or s Such conduct e human race he truths of the

nism.' (!!!) hat abolitionis ave of a deno st—and see acle to emane on,' cry the ! our General abyterian can dedness,' ex s. 'You will over congre ociations." x, are unanim which they every name n

as divisions, t nst universal ion of such le nich Mr. Simm Madame Var

UME X---NO. 28.

ng, that A. Tappan 'could

the Witness goes on to signation, which contains then adds:

on the fact that in the has discovered the decla-conflict' and 'a war of exwritten the new Society if it had been thought of ich will result to the read-paper from this wonderful s, that they will get the

other instances, as in this, ch he forms his unfavor

widely than the other par-

sure of conversing with a tly visited the fugit he knowledge of the pat e the slaveholders, should ssing doubts and fears. fugitives are settled on an tween Lakes St. Clair and

He owns 100 acres of

as to read well in the Tesney arrived at the colony de to the friends of eman-

e trust to the government, World's Convention, for among these colonists, ess be prompt and liberal, riends of humanity in this the number of the color res.—Many a patriarch's be their portions, unless aggravates their distress onts which they sent forth affection, were inserted in rithern sensibility has beauty editors will scarcely strays from a brutal hustuch less will they advertes personal. If therefore condolence in their affican rights must administer tator.

ylvania Freeman.

iay, May 1st, 1840, Tho-gg at Warrington, Warren for the murder of a Mr. near Ridgway, nine miles ir years ago, he attempted man, and shot out one of nan, and shot out one of age, he was sentenced to off, stand two hours in the r's imprisonment. On an-one of his own slaves dead or of his own slaves dead g with the wife of Christ on, he cut off the nose of his face, on some triding usion, he beat his own wife tother plantation ran to her approach, he deliberately asion, he beat mission to the plantation ran to her approach, he deliberately off her ear, and told her and tell him that he had might know her. No lever instituted against him, included on his own slaves, or He always went armed to knife and pistol. His fadate for the General Assuccess, he shot Mr. Davis is house, solely because he bord of the children. Implicit in the truth of the above mily substantiated by gealily substantiated by gealily

ev. W. C. Larabee of the cadfield, has lately visited gas a correspondent of the says: 'In the country from I was much disappointed. "The country about the Capitol, appears a vat of Kennebec, I think, might lessons in agriculture. Ingland for a permanent respectively."

t away down east here, in t necessarily be far behind life the vicinities of Beli-ur agriculture. The fact is is much better understed ere, and the profits of lands much greater to the farmer, Collington.

THE LIBERATOR. BOSTON:

FRIDAY MORNING, JULY 10, 1840.

During the absence of Mr Garrison, the Libeunder the editorial care of the General

Mr. Simmons' Sermons.

Art. Shilling Section on the Eman-of Stares. Preached at Mobile, on Sunday and Sunday the 17th of May, 1840. With a g statement. By George F. Simmons. ngs, not even those of the philosophical his deeply interesting as the autobiography lligent man, whose lines have been cast in y periods, or whose fidelity to his convicas left its stamp upon the age in which he One draught of such autobiography, fresh from ead, is more vivifying than tuns of the lukegaid which has been poured from one approva another, and flavored with drug after drug iosipidity and accommodate it to perverttill its original source and character have

The prefatory statement of Mr. Simmons, is suc refreshing water. He is aware that his sertain nothing new ;-with not ungraceful hube avows the conviction that the ideas they embeen more ably advanced in other writings were delivered in the hope to benefit his co Mobile;-they are published in self-de-

is one affording the man who has the strength cupy it, opportunity of usefulness proportionate as painfulness,) this which Mr. Simmons has

is evident, notwithstanding this very common confuan individual may not be able immediately to obtain, a its three millions of slaves ;-a few voices are for the slave, and renunciation of the right of property of in remonstrance, but they are unheard ;- the in man-a refusal to hold a slave-by which it is practicable to every one to cast off the guilt with the consequence is an increase of their energeti on ;-still, it is unheeded. But these voice the wilderness hold out; those who give them utthis point, somewhat confused. Possibly it may be aboring as they preach, to make its desert merely a confusion of words into which he is betraved glad for them. They labor in that resolute which, as the German Ranel' says, 'you lest he should thereby become identified with them. have a glorious harvest.' In proportion to their gest in awakening attention, conscience, remorse, But, however hypocrisy may have compelled them to ematic and malignant misrepresentation, of the chough executed,) of physical and spirinfliction. Persecution begets sympathy, and thy calls forth new persecution, and unexpected gs occasion treachery; all of which comm draws, among others, the attention of an accom-Slavery is wrong.' Supposing it to be true that slaves d young Unitarian clergyman to the subject of on of slavery. Like any other man una must be so accustomed to be taken care of that they cannot take care of themselves, he declares that ' this ated with the nature of rumor, he believes what ers of the bad spirit, the violence and the unvery incapacity is the evil to be deplored and removed. It is not natural; it cannot rightly be permanent deness of the abolitionists. Perhaps he has That man is born to be free, is a proposition every fheard some abolitionist expressing detestation where allowed '- 'HIS RIGHT BEING RECOGNIZED, he y, and an indiguant but forgiving sense o pon being therefore persecuted, which offend-Let lam read his own letter to J. C. Nott. strument for our gratification or profit.' whether the freedom of expression which Of the class who are able to take care of themselves, from deep and lively conviction, is likely to stered by the mind not yet disunited in its sym-In these, as in all others, the right to liberty remain s from the pro-slavery community as other than idence of an offensive, bad spirit. Just as Mr mons speaks of the spirit of abolition, do we hea everead and approved good masters ' pronounc bractical dimensional present themselves in the way of the gislation, and emancipation continue to be forbidden by law, then the master, holding such an one in his dependence, must regard him as a freeman, must give him the fruits of his labor, must secure him in his domestic rights, must protect him from all wrong, and affect him from all wrong, and affect him to the lines. upon his own. No wonder they are unable to it aright. They have never felt that inde e touch of grief, good will, and indignation which a young disciple of the Christian gospel

he dust from his departing feet that should been beautiful upon the high places of a profess Christian city. They know not how it feels the costly gift that the true and generous heart s in the confidence that it will be appreciated, it hed back with contemptuous threats from the ruf and cold distrustful looks from those who acters are without reproach." A little deeper thought-a little 'painful marching e dusty field ' of experience on this subject, will my in Mr. Simmons' mind this delusion of an ir chable slaveholder. Though he may never feel obligations to say to a slaveholder, 'Sir, you are a-stealer, or 'a robber of the poor, or 'an upr and perpetrator of the vilest iniquity that ever sun; ' vet let him remember, that if his vend father or infant child were the subject of the tolder's outrage, no charity or courtesy could

of our modern gospellers the text is threadbare,

were it not for the possibility of such remem-

tis time to return from this involuntary anticipa-

, to Mr. Simmons at Boston, yielding attention to

confusion of sounds about abolition that have

ght his ear. He thinks, in the kindness of his

ich it has been presented, has occasioned the in-

the first restoration of his sight, he determines to himself, in an unobjectionable manner; to be the

eed be, to suffer, to carry out his idea of right. He

not needlessly and uncharitably provoke the

th of slaveholders, by proclaiming them sinners

whar difficulties as to be unable to sympathize with

. His established high character as a man and

ther, added to his position in society, ensures him

speedy a settlement as he chooses in New-England.

it, he accepts a call to preach for a season to a

How striking is the difference between reality and

magination. Dr. Channing can imagine himself an

holder is to him ' very much of an abstraction '! Mr.

Mobile, slavery was not to me an abstraction.' No!

for to any man who has ever in the faintest degree

apprehended its nature. No realizing view of it will

er permit a man to say with Dr. Channing-the

with Henry Ware, 'a more convenient season-prob-

they in about two years (this was in 1835 !) it will be

Parkman, 'These movements must be stopped, for

shat will my friend, the excellent Mr. H. of Alaba-

10, say?'-or with the rest of the Unitarian clergy,

Such conduct will peril '-what! the interests of

he human race? No. The church of Christ? No.

truths of the Gospel? No. 4 The cause of Unita-

se of a denomination cannot be the freeman of

tacle to emancipation. 'You will dismantle our

-and see not how sectarism operates as an ob-

ery the Methodist Bishops. 'You will weak-

General Assembly, echoes from the divided

erian camp. 'You will destroy our heavenly-

You will quench the spirit that is being pour-

congregationalism in revivals,' persist the

unanimous for a continuance of the stagna-

name make a pretence of their several relidivisions, to justify the position they have taken

ich they call calm; and pietests and quietests

universal humanity. The members of a di-

on of such large pretensions as the small one to

The followers of the agitator, George

ss,' exclaims a triennial voice from the Bap-

(11) And yet there are men who wonder

ionists mean, when they declare that the

heable to move in this matter; '-or with Dr.

older is to me very much of an abstraction,'-or

amons' first statement, on the contrary, is, 'In

unist; though so tangible a being as the slave-

websiding congregation in Mobile.

a safe distance, among men so ignorant of their

opposition; and while he yet sees the subject

blurred outlines, as the born blind beheld men

chable advocate of emancipation; to do, and,

heart, that not the thing, but the bad spirit in

re, bendage would be eternal.

stions of justice and equity. him forget the moral character of the act, or preis the true abolition feeling. To treat a man as a disinterested, slaveholder.' m from giving the raspingtruth full sweep, if he freeman, is not to hold him as a slave. ans ineffectual for their red emption.

needed not the tempter's suggestion- it may preju

as I do,' he says in his letter to the trustees of the

senting itself.'- On such occasions I should preach

what I believe to be the truth, with the utmost open

Coming finally to the conclusion that, on the whole

and notwithstanding its dangers, the subject ought to be treated by me, I deferred the execution of the duty, from the natural reluctance one feels to undertake a difficult and disagreeable task, from the desire of of-

From the whole strain of these two discourses, it is

evident that their author's heart was in the right place;

notwithstanding an evident want of clearness as to

slaveholding-a want of discrimination between the

ness.' He goes on to say-

dice our infant church in the opinion of the e

Towards the close of his sermon, Mr. their heads' restrains them from smiling at the ness, selfishness, in its essence. nairete of the following.

on those who did not hear me, and the use politica artizans might make of the occurrence.

Just so have felt Garrison and hundreds of others in their turn, before their experience taught them to prediet the 'effects of rumor' on those that knew them not. Though such persons have lived down ' rumor,' in some degree, yet the same post that brings them letters from slaveholders, soliciting their advice and confiding their perplexities, brings them also the pamphlet from William Crosby & Co which represents natters as follows :

When I consider with what case and irresponsibil ity a zeal in that cause is gotten up, and with what vanity and lightness of heart it is often associated, to lessen, let him examine well whether it is and then turn to the unfortunate master, from whom and then turn to the unfortunate master, from whom all the scarifice and all the action is to come, and see him disheartened by reproach, and toiling under the difficulties of a question, in the solution of which, declamation will avail him nought, and abstract prin-ciples, unless carried out into practical wisdom, can be ruitful of no relief, struggling, not undevoutly, with a thousand perplexities, which the maintaint of a free state cannot even comprehend, and which cast the unassisted mind into confusion and despair, I confess that my sympathies are with him. It is easy to be an ab-olitionist; but it is very difficult to be a humane, a judicious, a disinterested, slaveholder.

of Alabama, and did a man's and a Christian's duty there. But he adds not to the brightness or the efficacy of the deed by speaking depreciatingly of those who have done their duty in those other States good fight of a living faith is to be fought in a differwithout paradox, the North is the South upon the ques- unresisting forgiveness can live down the 'rus tion of slavery, and even out-southrons the southern- of incendiarism which bar up the access to the south ers in fury against abolition, and as is ever the wont ern heart. f those who deal out their wrath as per order, and whose 'rascally honesty' fears to be detected by its ed him, in telling him that we have no sympathy for employers in the use of light weights and short meas- the slaveholder, nor comprehension of his perplexities ures. 'It was there and not here that I was prompted thus to speak.' Have abolitionists then been on beds of roses? Are not they, too, identified in a thousand them, as to make it certain that it expresses their per ways with southern friends? Are not southern slave- vading idea.

ed for shame's sake to suppress at least the expression of it-their right to walk the streets peaceably at of such pitiful paltriness; but, alas! professions are not fruits. 'You are aiming a deadly blow at UNITA-BIANISM,' now rings loud among the slogans of the charging sects. Not one of them is necessarily opposed to abolition. What an outrage against Christianistisely them, 'the opponents of slavery,' with exty, then, to rate a real confessor, by deeds, of its prinhortations to moderation and charity!' iples of action, as its enemy, because his confes-

If love be charity, surely they needed not the ex hortation who gave of their penury while they sacrision may possibly prevent a heartless, hypocritical adoption of its creed. The faith that kinders works fixed their good names to rumor, for the sake of illusis dead, call itself by what name it may. Not such, trating duty to a christian, republican people who de on this occasion, was the faith of Mr. Simmons. He clared that they 'only wanted light.' forgiveness be moderation, surely they possessed it who raised no hand in self-defence, lest they He absolved the church-he absolved the demight fire the train of bloody revolution-who never ation, and did his individual duty. Believing issued a document which did not couple the idea of non-resistance and forgiveness with that of the slave's Society, 'that slavery is wrong, and that man cannot liberation. Had these no 'natural reluctance,' no sense of difficulty,' and ' pain,' to overcome? hold property in man, the occasion calling for the expression of these opinions, could not long fail in pre-

Of these things those who have suffered them say not much, except, as Mr. Simmons has published his sermons, by way of explanation and justification. Of their prospects of splendid fortunes-popular estimation-offices in church and state-ease and comfort in the worldly sense-which only their fidelity to principle has hindered abolitionists from winning as well as other men-these they think not of, except to rejoice fering my maturest thoughts, and finally with the hope that the longer I should have stood in the pulpit and associated with the people, the more kindly they might receive, what I could not hope they would fulthat God called their minds from bondage to such beggarly elements' into the glorious liberty of

We will dwell only on one ground of painful mertal conflict-that which agitates the mind of the abolitionist with an alternating sympathy between the slaveholder and the slave. Foreseeing the sever what does or does not absolve a man from the guilt of trials which the former must undergo, if he makes emancipation the settled purpose of his life-unknow real and the apparent. That he speaks in good faith ing whether his convictions will prove strong enough to sustain him under the persecution and misrepre sentation he will meet-must it not be far more pain sion of ideas which abolitionists are continually called upon to clear up, between legal emancipation, which ful to answer his inquiry, 'What shall I do?' by casting the ounce-weight of influence that shall in duce him to be an abolitionist, than to meet the stern est opposition? The ink of our advice is scarcely dry before we are assailed with the temptation to exclaim, 'Oh! do it not because of our counsel, the when we hear of your sufferings for this cause, we may not have the pain of thinking that we bound by a desire to avoid the phraseology of abolitionists, you to the cross of its martyrdom.' Then rises the thought of the slaves, worn down by toil and bondage sitting desolate and in darkness in their cabins of a make the word 'immediate' a rallying cry, they acknowledge, with a deeper gratitude than is due to hearts are strong to urge their instant deliverancewords, the sincerity that proves itself in immediate cost the deliverer what it may. Again we feel the action. The following extract rrom the second ser- greatness of the privilege to choose between right mon, expresses the true idea, albeit our technology is with suffering and the pleasures of sin for a sec not there. Of slavery, he says—' The question, as a question of right, and religion, seems to be very plain.

Our glorious liberty to die or reign !'the choice God gives to every faithful son and

When Mr. Simmons has taken more knowledge of bolitionists, he will know that they have been with Jesus, as learners of the duty of sympathy. He already knows something of the slaveholders. When must be held merely in guardianship, and not as an in- his house shall have been for ten years a city of refuge for the fugitive, as well as of hospitable entertainment for the master, his sympathy for the oppressed class will probably be deepened without any diminution of his feeling for the oppressor. Both classes are the in these, as in all others, the right to therty remaining unaltienated and indicanble, nothing but the strongest considerations of public good can authorize its being any longer suspended. Or if insuperable practical difficulties present themselves in the way of

and resolutely lived his principles against multiform opposition,-patient because he knows them to be eternal,-when he shall have thereby learned how dead the national heart is to so noble a themeford him opportunity, while he lives, to answer the ands of life, and to prepare to enter another, and less appressive world. Nothing less than this can possibly be deduced from the golden rule of Christian morals. oppressive world. Nothing less than this can possinty be deduced from the golden rule of Christian morals. Nothing less than this can be proposed to you as your duty, except by one strangely deluded, or by one who duty, except by one strangely delided, or by one who cares more for your opinion than for truth.

The principle on which Slavery is founde is entirely overthrown by the fundamental principle of Christian morality. Christianity makes all men our brethren. Slavery makes men our tools. And the fallacy of its principle is fully allowed here as well as elsewhere. I do not appeal to the majority of this class, as well as of other classes, is bad, and is not to be trusted to discover and confess truth through the cloud of interest; but I appeal to that minority of magnanimous, honor-relief struggling, not undevoutly, with a thousand permitted to the care more for your opinion than for truth.

The principle on which Slavery and light-cause is gotten up, and with what vanity and light-cause is gotten up, and with what v errn and confess truth through the cloud of interest; but I appeal to that minority of magnanimous, honor-able and benevolent men, in whom the golden prin-ciples of the community are treasured up, and who derelief, struggling, not undevoutly, with a thousand per plexities, which the inhabitant of a free state canno erve to be considered the voice of the community in even comprehend, and which cast the unassisted mind into confusion and despair, I confess that my sympa Here is an imperfect developement of thought, and a thies are with him. It is easy to be an abolitionist onsequent want of clearness of expression; but this but it is very difficult to be a humane, a judicious,

To talk of the ease with which zeal is gotten up, of abolition, that he has neither fellowship nor alli- ed, sounds much like crying 'fire, fire,' in Noah's ance with it. 'Its spirit offends him.' Abolitionists flood. 'It is easy to be an abolitionist'! The author will not be able to reciprocate this last feeling. The free, trustful, benevolent, modest and sincere spirit of vation to do for our sakes. It is difficult to be a huthis half-dozen pages of introduction, will not touch mane, judicious, disinterested slaveholder' !! The au them the less deeply because he avoids being identi- ther of this has room for more meditation for his own fied with them. They have had the benefit of years sake. Humanity, soundness of judgument and disin of experience, and the remembrace of their own feel- terestedness are more than difficult, they are impossible ings when they first bound this helm of many battles in slaveholding. Slavery is inhumanity, injudicious

Mr Simmons will not have failed to find out in far I was expelled from Mobile, not by the people of less time than our specified ten years, that it was What I had not calculated, was the effect of rumor at the North, than to preach them at the South, un at the North, than to preach them at the South, unless, indeed, (which the heavens forefend!) he should be tempted to explain away or retract, as many a strennous advocate of freedom has been, when the storm of misrepresentation grew hot and heavy, and he found he was not to be judged by what he said, but by what others chose to say of him. At present, Mr. Simmons' religious brethren are, with few exceptions. indignant at his course. Let him watch himself when they begin to make overtures. It will be

A look like yielding in his eye.

If the difference between them and himself seem not that he has slipped back, rather than they that have advanced.

The friends of humanity cannot be too warmly grateful that Mr. Simmons took the non-resistance course at the South. The life of Christ seems, a thousand perplexities, which the inhabitant of a free the present day, to be set aside by professing Christtians, when they approach the subject of slavery and the means of its removal. Armed enforcement and defence of right are much more in harmony with the unregenerate heart, than endurance and forgiveness Mr. Simmons was providentially called to the State The gospels are less to its acceptance than the chival ric religion that has descended to us from ancestor that fought in holy land.

Mr. Simmons, we rejoice to find, sees that th to which it has pleased God to call them. Nor will ent mode and spirit from the battles for the sepulchre he feel disposed to do so, when he has learned that It is a subject for rejoicing, because only the spirit of

We do assure Mr. Simmons that rumor has deceived The following extract from one of the official doc uments of abolitionists, is so frequently quoted by

ways with southern friends? Are not southern staveholders the wives of their brothers—the brothers of
their wives—the members of their communion, also?
But these things need not be dwelt on; they are
obvious to all. Nor would it befit abolitionists to do
more than touch upon their plans of life broken up—
feature of truth, lest it should offend, or be seized on
the consistent to pass the cup from us by altering one
the consistent to pass the cup from us by altering one
the consistent to pass the cup from the plans of life broken up—
feature of truth, lest it should offend, or be seized on
the consistent to pass the cup from us by altering one
the consistent to pass the cup from up and ours. There is, their families scattered to the four winds by the de-privation of their means of livelihood, when 'ru-mour' hissed in the ears of their employers,—their quiet households disturbed by the midnight messen-gers from a mob, demanding some offending member 'the more freedom to die.' Enjoying these, may w

never look for any reward less spiritual and enduring. We pray, for the sake of the oppressed, that Goe will aid us to banish from our hearts every vestige of selfishness; for in proportion to our disinterestedness, will be our moral power for their deliverance. Not

Abolitionists will admire Mr. Simmons' magnanim ity and fidelity to his convictions, but they will feel feels no disposition to identify himself with them. They will only solicit of him the same judgment

from our highly esteemed friend James Boyle of Ohio. The paragraph contained a very severe remark res pecting ' Lawyers, Doctors and Priests,' uttered in all the freedom of private correspondence, and without the qualifications and explanations which our friend of Man as follows: would probably have attached to it, if he had written defence of the three learned professions, to one of Society, and of the Philanthropist as its official organ, to defend the legal, medical and clerical professions, from the attacks which individual abolitionists may make upon them, not on the anti-slavery platform, but on their own private responsibility? Are the learned professions to be added to human govern ments and church organizations, as things which our anti-slavery constitutions recognize and sanction, and which no abolitionist has a right to assail? If our brother answers in the negative, as we are sure he must; then we ask him, with all due kindness and respect, what right he has, as editor of the Philanthropist, to express his contempt, however honestly on rtained, of those whom he chooses to style ' Quacks and ' anti-profession men,' and to give utterance in the columns of that paper to his individual opinions in re-

tendencies? We trow not. We humbly conceive that a 'Quack' (so called) either in law, medicine or On the 26th we find him at Kilfearle, where he was that a 'Quack' (so called) either in law, medicine or divinity, has as good a right to stand on the anti-slavery platform as the most eminent lawyer, doctor or clergyman, who was ever honored with a diploma; and that it is in every respect as impertinent and unjust to make the official organ of an anti-slavery soccety the medium for assailing or defending the opinions of the one as of the other. Suppose that bro. Boyle had eulogized the professions, as constituting at once the brightest ornaments and the most valuable supports of the social fabric, and at the same time uttered a sneer at 'Quacks' and 'radicals,' would bro. Bailey have felt called upon to defend the latter? We do not believe it. And yet such a defence would

the real grounds of their hostility by a hue-and-cry the real grounds of their hostility by a hue-and-cry the real grounds of their hostility by a hue-and-cry the real grounds of their hostility by a hue-and-cry the real grounds of their hostility by a hue-and-cry the real grounds of their hostility by a hue-and-cry the real grounds of their hostility by a hue-and-cry their hostility by a huecompact, and to act unjustly towards that portion of

Fourth of July at Abington.

We had the pleasure of attending the annual meeting of the Old Colony (Plymouth County) A. S. Sothe venerable President, Seth Sprague; and the forenoon was occupied with an Address by Samuel J. Mat, the Annual Report by the Secretary, Wm. T. Briggs of Scituate, and the accompanying devotional and musical exercises. Bro. May's Address was an able production, and embodied a mass of testimony respecting the subserviency of the political parties to slavery, which was peculiarly appropriate to the occasion. A copy was asked for the press, and we presume it will soon be published, together with the Annual Report of the Society.

dely consisted of milk, as the farmers in their vicinity complain much of the small quantity of that article functionally, the negroes have ventured to visit the neighboring farm-houses in the day-time, and ask for, or steal, food and drink. They manifest, however, great caution and suspicion in all their movements—and on the slightest occasion of alarm, they flee to the woods at once.

Since we commenced this article, we have learned than the first of the production, and drink. They manifest, however, great caution and suspicion in all their movements—and on the slightest occasion of alarm, they flee to the voods at once.

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Since we commenced this article, we have learned they are caused the production of the production of the production and drinks. They manifest, however, great caution and suspicion in all their movements—and on the blightest occasion of alarm, they flee to the voods at once.

Since we commenced this article, we have learned they are caused the production of the production and drinks. They manifest, how and drinks. They manifest, how are caused to be a vood of the production and drinks. They manifest, how of the production and drinks. They manifest, how are caused the production and drinks. nual Report of the Society.

At noon the friends from abroad were furnished with refreshments in a hall near the meeting-house. The afternoon was occupied with an earnest discussion of various resolutions brought forward by the Bu siness Committee. We shall doubtless be furnished siness Committee. We shall doubtless be furnished they have thus managed to escape from slavery, an with the proceedings in season for next week's paper. wend their way so far to the North, remains yet to b The Society voted to raise \$2,000 immediately for the State Society, and a liberal contribution was made or the spot. After enjoying a very pleasant meeting, the Society adjourned to meet again at Kingston on the first of August, when we hope there will be a strong rally from all parts of the county.

Amistad Africans.

In another column the reader will find an advertise ment of some wax representations of these unfortunal terest, and consider the exhibition eminently worthy of

State Convention.

will be our moral power for their deliverance. Not until our mount of sacrifice overtops the mountain of southern transgression, should we dure to ask the slave holder to give up his bondsman. We should not date to lid him relinquish what he (however erroneously) thinks ais living, till we have first cust into the treosury our own. How dare never think to incur the displeasure of his friends and neighbors, till we have exhausted every form of representation and entreaty with our; till we have finally said in the plainness of Christia reproof, to his stumbling-block, the steady opposer of righteousness at the North,—'The slaveholder goes up to his house justified rather than thou!'

Abolitionists will admire Mr. Simmons' we shall have more to say about it hereafter.

Society, at their last meeting, resolved to call a State Convention at Worcester, on some day in September to be convention at Worcester, on some day in September to be hereafter named. We make this announcement with great pleasure, and believe it will be hailed with contuinishment in all parts of the State. We think the Convention can hardly fail to be larger than any which our cause has heretofore brought together in the State. There ought to be an attendance of hundred state of the many days and the state of the make this announcement with great pleasure, and believe it will be hailed with contuinishment with great pleasure, and believe it will be hailed with with great pleasure, and believe it will be hailed with contuinishment with great pleasure, and believe it will be hailed with with great pleasure, and believe it will be hailed with great pleasure, and believe it will be hailed with with great pleasure, and believe it will be hailed with great pleasure, and believe it will be hailed with with great pleasure, and believe it will be hailed with with great pleasure, and believe it will be hailed with with great pleasure, and believe it will be hailed with with great pleasure, and believe it will be hailed with with great pleasure, and believe The Board of Munagers of the Massachusetts A. S.

At a quarterly meeting of the Weymouth and Braintree Female Emancipation Society, held June disposition to claim his alliance as long as he 26th, the following resolution was adopted, and order ed to be published in the Liberator : Resolved, That the Society will aid, as far

They will only solicit of him the same judgment wherewith he asks to be judged—' Not by what is said of us, but by what we have said.'—M. w. c.

Extraneous Topics.

A few weeks since, we took the liberty to publish in the non-resistance department a short paragraph from a private letter, which we had then just received to the short paragraph of the inhabitants of Braintree and Weymouth, who may be disposed in this manner to aid the cause of

may be disposed in this manner to aid the cause the slave.

MARY WESTON, Rec. Sec. THE CONCLUSION OF THE WHOLE MATTER. My-

ron Holly concludes a 'long article ' in the Friend

would probably have attached to it, if he had written it with a view to its publication. Perhaps we did wrong to publish it, and if so, we hope he will pardon us. But the sentiment, whether true or false, wise or rash, was one which would never have found its way into our columns, if they had been the organ of an anti-slavery society, or pledged to the exclusive advocacy of the anti-slavery cause. It was a non-resistance with the form of the most essential principles of our republican form of government, which are embraced by the society, IP DISA-BLE THEM FROM HOLDING MEMBERSHIP WITH IT. IN TRUTH AND GODLY SINCER. rather than an anti-slavery sentiment, for which the writer only was responsible. Our brother of the Philanthropist, however, much to our surprise, in his paper of June 23, has devoted a column and a half to to the Presidency and Vice Presidency of the United States—that EVERY VOTING MEMBER of the a defence of the three learned professions, to one of which (the medical) he is understood to belong!

Now we ask our friend, (for whom, although we do SUPPORT THEM WITH HIS VOTE, and, with Now we ask our friend, (for whom, although we do not always agree with him in opinion, we nevertheless entertain a very high respect,) whiether he has not thoughtlessly made himself obnoxious to the charge of 'dragging into' the Philanthropist an 'extraneous topic'? Is it one of the objects of the Ohio Anti-Slavery Society, and of the Philanthropist as its official organ, most beneficially manifested.

Mr. Holley is certainly to be commended for the frankness with which he states his doctrines; bu what could be more ridiculous than this newly discov ered interpretation of the constitution?

Caurion. We deem it to be our duty to cantio our friends against placing any confidence in the in dividual who has been known in Boston and vicinity. for some time past, as ' Doctor Manford.' There is too much reason to believe that this was not his real name. He has disappeared under circumstances which make this caution necessary.

SUMMARY OF NEWS.

columns of that paper to his individual opinions in relation to the professional virtues of lawyers, doctors and clergymen?

But he will tell us, perhaps,—indeed he has told us already,—that sentiments like that expressed by bro: Boyle have 'brought odium on our cause in many parts of the country, and created the suspicion that abolitionism is disorganizing.' Suppose we admitit—what then? Has an abolitionist no right to hold or to express opinions which the majority of his fellow-citizens choose to call 'dis-organizing,' lest the pro-slavery community take occasion to shelter its hostility to the cause under a false plea? Is the anti-slavery organization itself a slave to the existing institutions and professions of society, and bound to aid in repressing freedom of speech in relation to their character and tendencies? We trow not. We humbly conceive

do not believe it. And yet such a defence would have been no more out of place in his columns than the one now lying before us. In either case, he should have made his defence in the Liberator, or in some other paper which is not the organ of an antislavery society.

It is doubtless true, as Dr. Bailey remarks, that an immense majority of abolitionists of Ohio have no sympathy with the sentiments expressed by bro. Boyle. But have the majority any more right than the minority to demand that the columns of the Philanthropist shall be used to defend the opinions they entertain on subjects foreign to our enterprise? Those of our brethren whose opinions accord with public sentinent in relation to certain questions which are be inning to excite inquiry and investigation, are under very strong temptations to do violence to our mutual compact, and to act unjustly towards that portion of their between weak obtained. Success attend the noble enterprise!—Pa. Freeman.

against the 'disorganizing' notions of individual abolitionists—as if they were connected in any way with the enterprise. Let not a disposition to conciliate such opponents lead to a sacrifice of our common bond of union.

They were first discovered about two weeks since—and although they have been intercepted several times and various attempts made to induce them to converse, and disclose their situation, objects and destination, yet nothing satisfactory could be elicited from them. The number of these blacks is variously enumerated from three fourters or much leaves number. merated from three or four to a much larger nu We had the pleasure of attending the annual meeting of the Old Colony (Plymonth County) A. S. Society, in the pleasant town of Abington, on the 4th inst. At 10 o'clock, A. M. the chair was taken by the venerable President, Serm Sprague; and the instead of milk, as the farmers in their vicinity eddy consisted of milk, as the farmers in their vicinity.

place. He appears to be a young man-of a jet black color—and although he refused to give any information in regard to himself, except that his father was among the company—and that they wished to go East—there can be no doubt but they are all runaway slaves from the South. But when, or in what manner,

discovered.

The person caught wore a dress such as is usual among the slaves at the South, and appears to be well acquainted with agricultural work.

That they were slaves there is but little doubt—such is the general impression here—and such we learn is the opinion of several gentlemen, abolitionists, who have conversed with the black in question. As further developements will probably be made, we shall take an early opportunity to spread them before our readers.—Amesbury Transcript.

ment of some wax representations of these unfortunate victims of republican cruelty, now exhibiting at Amory Hall. We have examined them with deep interest, and consider the exhibition eminently worthy of patronage. A sight of these figures, so true to nature, imparts a degree of satisfaction little short of that which would be experienced by seeing the persons themselves. We advise every body to go and see them.

The indisposition of the editor has prevented him from writing much for the Liberator the present woods, where he found the boy and restored him to his parents.—Sussex (N. J.) Register.

ARREST OF AN ALLEGED FUGITIVE. Mr. Young, one of the constables of Philadelphia, came to this city on Monday, and communicated to Justice Parker, and to A. M. C. Smith, officer, that Dr. Wm. M. Eldridge, now in confinement in that city, had, as was supposed, an accomplice, in the person of Tompkins P. Fellows, in this city, and that the evidence of the fact lows, in this city, and that the extended of the lact was the interception of a letter, perporting to be written, in a disguised hand, by said Fellows, to Eldridge, in which the fact of Fellows having certain forged drafts, purporting to be drawn by Eldridge, for the purpose of having them cashed, and some of which were aratis, purporting to be drawn by Eldridge, for the purpose of having them cashed, and some of which were
cashed to a large amount—was mentioned. In consequence of this, as officer Smith and Young had ascertained that Fellows was in the habit of calling at the
post-office for letters from Philadelphia, and had received several, those officers stationed themselves on
Tuesday at the post office, and when Mr. Fellows
went to the office and asked for, and obtained a letter,
Smith stepped up to him and inquired for the service. went to the omee and asked for, and obtained a letter, Smith stepped up to bim and inquired if his name was Fellows, and on his replying in the affirmative, he was taken into custody, and conducted to the police office, where he refused to answer any questions, save that he would be 21 years old in about five months, and that he resided, or had resided, in Rochester in this State. He denied all knowledge of Dr. Eldridge, and refused to tell where he boarded. Yesterday he was again brought out for examination, accompanied by his counsel, Mr. Russell—but again refused to answer any questions, and was again cor Com.

Boston. In Boston there are 6039 females over the age of 16 years, more than males. Under 4 years of age the number of males exceeds that of females, 207. Between 4 and 16, the excess of females is 407. 207. Between 4 and 16, the exceeds that of females, 207. Between 4 and 16, the excess of females is 407. Whole population, including the innates of the jail and hospital and the State paupers, 84,401. Gain since 1835, 5798. From 1830 to 1835 the gain was 10,211.

New Bedford and Taunton Rail. Road. This road was opened on Wednesday, and the occasion was celebrated at New Bedford by the stock-holders and invited guests. A rich collation, as we learn, was served up at the Town Hall. About 300 persons were seated at the tables. A number of distinguished were seated at the tables. A humber of distinguished gentlemen were present; among them was his Excel-lency, the Governor, who responded to a toast in an eloquent address. A number of other gentlemen ad-dressed the meeting. We understand the company from this town were taken over the road in fifty mintues from the time of leaving the depot. On the re-turn of the company in the evening, the cars came over the road in thirty-seven minutes. Distance 20

SUDDES AND MELANCHOLY DEATH. Rev. Nathaniel Thayer, of Lancaster, Mass. alighted at the Rochester House in this city, from the eastern stage, at 10 o'clock on Monday night in apparently good health, and at two, was a corpse! The cause of his death is said to have been an affection of the heart.—Rochester Death.

LIBERTY OR DEATH. The Nashville Union relates an incident where a runaway slave who had been ar-rested, rather than return to his master's house, jump-ed overboard from a steamboat and was drowned. He first seized the constable who had taken him and attempted to carry him overboard, but failing in this he made the fatal spring alone.—Inquirer.

ACCIDENT ON THE WORCESTER RAIL-ROAD. As the freight train of cars for Worcester, was leaving the Boston depot on Saturday morning, a man named William Walters, in attempting to journ on the train, fell between the cars, and the wheels passing over one arm and leg, nearly severed them from the body. Surgical aid was immediately procured, but he is not expected to recover.

The Hon. A. H. EVERETT, who has been absent on a mission to the Havana, for the government, arrived at Charleston, S. C. via Savannah, Geo., on the 20th ult., and would proceed immediately to Washington.

A fellow named Charles McKewen, who more than six years since broke out of Wheeling jail, where he was under arrest for an attempt to rob and marder, and took with him a negro prisoner, whom he sold, was last week caught at Louisville, and taken back to his old quarters.

CONGRATULATIONS. Among the letters received since our first number was issued, we published the following from a young colored man of promise.

All bail to the Standard! May it fout in the breeze till the object to which it is consecrated be accomplished, and then be hailed by this nation as its true standard, the people rejoicing that tyranny has done its work, and universal and impartial liberty reigns triumphant.'—National A. S. Standard.

MIDDLESEX COUNTY.

A Quarterly meeting of the Middlesex County A. S. Society will be held in the Orthodox meeting-house in Westport, on TUESDAY, the 28th of July.

Auxiliary societies are requested to send delegates, and all persons, holding the principles of the society, are invited to be present, and take part in the deliberations.

HARRIS COWDRY, Sec.

ANTI-SLAVERY DINNER.

THE OLD STAMP.

THIS Dinner will be served up by Mr. William Ford, at Lynn, Mass., on the first Monday in August next, in commemoration of the Emancipation in the British West Indies. Gentlemen and ladies friendly to the celebration ladies friendly to the celebration are respectfully invited to participate. Tickets for a gentleman and lady, \$1,50; single male individual, \$4 cts.; female 75 cts., to be had at J. T. Hilton's, Brattle street; at Thos. Cole's, Atkinson street; B. P. Bassett's, Mass. Hotel; Deacon George Washington, Belknap Boston; and at Wm. Ford's Lynn.

July 10.

PERSONS desirous of having their daughters taught the several branches of an English education, may be accommodated, as an opportunity now offers where they may receive such instruction, irrespective of color. Terms moderate.

Apply to CATHARINE B. HOUGHTON, West Cedar, opposite Southack street. June 10.

SITUATION WANTED.

A HIGHLY respectable colored woman wishes to obly; an abolition family would be preferable.
She will come well recommended for capability. Inquire at No. 36 Brattle street.

July 10.

Inquire at No. 36 Brattle street.

BOARDING IN NEW YORK.

CENTLEMEN visiting New York, either transientiality for an atmosphere recking with the funes of alcohol and tobacco, will find a pleasant, quiet, comfortable house during their stay, at the Temperance House 106 Barclay street, near the centre of business, and within a few minutes' walk of all the Steambout Landings. The location is one of the most desirable in the city; the house new, spacious and commodious; and the fire, though vegetable, and prepared with a strict regard to Temperance and Health, will be found acceptable, and embracing every variety desired by the undepraved appetite.

SIGNE OF THE THANS

SIGNS OF THE TIMES.

SIGNS OF THE TIMES.

This paper is designed to illustrate the Prophecies.
In a particular manner to expound the writings of the Prophets and Apostles relating to the Second coming of our Lord Jesus Christ, the first resurrection and the end of the work! It is conducted by Joshua V. Himes: assisted by Wm. Miller, and Josiah Litch, writers on the prophecies. The paper is open to both sides of the great question of the Second Advent. The columns are open to all.

The Signs of the Times is published on the first and fifteenth of every month. 24 numbers make a volume. Terms. One dollar in advance. All communications for the Signs of the Times should be directed to Joshua V. Himes, Boston, Mass. post paid. Letters on business to Dow and Jackson, 14 Devonshire street.

AMISTAD CAPTIVES.

Every one remembers the circumstance of the capture of the Schooner Amistad, with the exciting events of the African captives.

The latter may now be seen at Amory Hall, as natural as life, executed from casts or meulds, taken from the Africans by S. Moulthrop of New Haven. The exact height and form is given, every lineament and every wrinkle is developed,—striking the eye of the beholder with the belief of hife. The very crisp and curl of the hair of each African is transferred from the original to these remarkable and accurate representations. This was effected by allowing the hair of the Africans to grow, and then shearing it off, and transferring it to the models.

No pen can do justice to this exhibition. Nothing of the kind has ever come near it.

Boarding House for Seamen. COLORED SEAMEN'S HOME. SEAMEN'S HOME SOCIETY,

KEPT BY WILLIAM P. POWELL & GEORGE A. BODEE. No 61 Cherry, between Rosevelt street and James Slip. Cooks, Stewards and Seamen, who come to this house, will have their choice of ships and the highest wages.

th Mr. Simmons belongs, might have been expect-Madame Varnaghen Von Ense.

rrected. misstatement e conclusion, with a haste first the truth of its prem-

of the old Society, because of the old Society, because untict between it and the ngle in these contentions, correct?

of Mr. Rogers' perc

erceptive powers' are in of the house—with him ound in A. Tappan's note, hich he speaks. Rogers hich he speaks. Rogen re discover any allusion to etter. The ground of his amittee from the Nomina-Tappan, to ascertain if his and final, it being intended, to re-nominate him. We nat committee, that in his ade, in substance, perhaps attributed to him by our ill of course correct the not take it amiss if we ask other instances, as in this,

he does our friend great or falsehood is in a great of opinion than of fact; all 'recklessness' and im-being very possibly, in the nt judges as himself, alto-We will add, that the arti-We will and, that the arnounce weeks past, in regard its causes, have exhibited, that is objectionable both we have seen in the gener-of Freedom, in relation to we are far from approv king contrast' to the spirit ch more in the peroration s general tone and tenor, atory deportment of these more in profession than in f they have resolved to do they will set an example g to see the friends of the do not say that they alone position says that we think

in agricultural pursuits, es will give an idea of the vears ago, a slave, in Ma

at the settlement last Senare of themselvee,' have s

lay, May 1st, 1840, Tho-

s, truly, JOSHUA COFFIN.

TP We gratefully avail ourselves of permission to publish the following beautiful Hymn. It was written by Mrs. Follen for the dedication of 'the little church at East Lexington,' the erection of which was an object of deep interest to her beloved and lamented husband during the last of his earthly days. HYMN.

To Him who built the lofty skies. Whose spirit dwelleth every where, Within whose arms all nature lies, We dedicate this house of prayer

Since first we broke the yielding sod; Behold the recompense we sought: A Temple to the living God. Sacred to Freedom, Truth and Love,

With willing hearts our hands have wrought,

These humble walls shall ever be No other fear our souls shall move, But fear, Almighty God, of Thee The life of Jesus is our creed,

His blood-sealed promises our trust; To follow him in word and deed Our aim-till dust returns to dust.

Thus will we seek the Father's face : Such prayers, such praises He will hear Thus will we consecrate this place; Thus bring His Holy Spirit near. E. L. F.

THE POOR MAN'S GARDEN.

BY MARY HOWITT. Ah yes, the poor man's garden! It is great joy to me, This little, precious piece of ground Before his door to see!

The rich man has his gardeners, His gardeners young and old; He never takes a spade in hand, Nor worketh in the mould

It is not with the poor man so,-Wealth, servants, he has none; And all the work that's done for him Must by himself be done.

All day upon some weary task He toileth with good will: And back he comes, at set of sun,

His garden-plot to till. The rich man in his garden walks. And 'neath his garden trees : Wrapped in a dream of other things, He seems to take his case.

One moment he beholds his flowers, The next they are forgot: He eateth of his rarest fruits As though he ate them not

It is not with the poor man so ;-He knows each inch of ground, And every zingle plant and flower That grows within its bound.

He knows where grow his wall-flowers, And when they will be out; His moss-rose, and convolvulus

That twines his pales about. He knows his red sweet-williams;

And the stocks that cost him dear,-That well-set row of crimson stocks, For he bought the seed last year. And though unto the rich man

The cost of flowers is nought, A sixpence to a poor man Is toil, and care, and thought. And here is his potato-bed,

All well-grown, strong, and green; How could a rich man's heart leap up At anything so mean ! But he, the poor man, sees his crop,

And a thankful man is be. For he thinks all through the winter How rich his board will be And how his merry little ones

Beside the fire will stand, Each with a large potato In a round an I rosy band. The rich man has his wall-fruits, And his delicious vines ;

His fruit for every season, His melons and his pines. The poor man has his gooseberries His currants, white and red

His apple and his damson tree, And a little strawberry bed A happy man he thinks himself, A man that's passing well,-

To have some fruit for the children, And some besides to sell. Around the rich man's trellised bower

Gay, costly creepers run; The poor man has his scarlet-beans To screen him from the sun

And there before the little beach, O'ershadowed by the bower, Grow southern-wood and lemon-thyme, Sweet-pea and gilliflower;

And pinks, and clove-carnations, Rich-scented, side by side ; And at each end a hollyhock,

With an edge of london-pride. And here comes the old grandmother. When her day's work is done : And here they bring the sickly babe

And here, on Sabbath-mornings. The good man comes to get His Sunday nosegay, moss-rose bud, White pink, and mignionette.

And here, on Sabbath evenings, Until the stars are out, With a little one in either hand, He walketh all about.

For though his garden-plot is small, Him doth it satisfy;
For there's no inch of all his ground That does not fill his eye.

It is not with the rich man thus; For, though his grounds are wide, He looks beyond, and yet beyond, With soul unsatisfied

The second secon

Yes! in the poor man's garden grow Far more than herbs and flowers ;-Kind thoughts, contentment, peace of mind, And joy for weary hours.

NATIONAL ANTI-SLAVERY STANDARD.

. Without Concealment-Without Compromise.' In this sign shalt thou conquer, Liberty ! Go forth to combat with thy bosom bare, And brow erect; nor take thou cunning care In any slavish guise to muffle thee, As thou by stealth might'st set the bondman free But bold as TRUTH, upon the astonish'd air Fling forth thy banner, terrible and fair.

Then, they who strive to bind thee covertly, With sanctified pretence thine ear abusing, Shall cower before religion's searching eye-With hers, thy holy fellowship refusing; Nor shame thy Standard, leading to the field The bands that bear, with thee, the cross upon the

NON-RESISTANCE.

From the Mercantile Journal. The Militia Laws.

My attention has been called to the laws of Massachusetta, in relation to the Militia, published in a late number of the Journal; and the perusal of some of the sections has excited in me such a feeling of repugnance to their spirit, that I cannot help expressing my sense of the outrage which, it appears to me, is committed upon the rights of individuals in some of the requisitions which these sections contain. You may consider my sentiments treasonable—but yielding no allegiance, except that which is due to conscience, I make bold to utter them—supported by the belief that there are thousands who think just as I do in this matter.—
Never having served in the Militia—holding in little estimation that kind of honor acquired by deeds Never having served in the Militia—holding in little estimation that kind of honor acquired by deeds of arms, and considering as most unrighteous every true it does not appear to be so much our business law that forces a man to fight—to become a murderer against his choice—to expose himself to horday, and shame of our country's inconsistent dal, sin, and shame of our country's inconsistent death, while he leaves perhaps a starving and per-public occasions by the European residents in Indi ishing family at home, I am induced to ask for we cannot forget that slavery exists in the home o

izen to be dragged from his home, and heavily fined or shot, or imprisoned until he yields? for I suppose that the law, as it is written in section nine, applies to the Militia in time of war particularly. I am a man of peace. I consider war unrighteous and sinful, and believe that all difficulties between civilized nations can be adjusted without a resort to arms—if men would only be guided by reason and justice, and not by their passions—and if rulers in particular would listen to the teachings of the law of love and Christian concession, rather than to those of that 'indefinable nothing,' (as it has been called) national whether a similar order had been sent to all the Christian concession, rather than to those of that 'indefinable nothing,' (as it has been called) national honor. In the councils of this nation there are men who stand up strenuously for supporting the national honor at the expense of blood and treasure—as if true national honor could be sustained only by shooting and stabbing our fellow men—but alas! there are none who stand up for religion and morality. If a war should break out between this country and England, on account of the border troubles, am I, or any one who believes that there is not a shadow or any one who believes that there is not a shadow of a reason for a war, wrong in refusing to serve as a soldier in the contest? Is it right to force me away from my home to take part in another's quarrel, put a musket in my hands and threaten me with death, a musket in my hands and threaten me wan dead, if I did not instantly, when commanded, blow out the brains of my fellow-man who chanced to be arrayed against me—or if I did not willingly and desorter, perhaps one of rayed against me—or if I did not willingly and promptly shoot a captured deserter, perhaps one of my own dear friends? I said that I was a man of peace. I believe that God designed man for a glorious end—an ead not to be attained by fierce strife, followed by the payment of the half—\$25. This peace. I believe that God designed man for a given rious end—an end not to be attained by fierce strife, but by self-improvement and good deeds done to others. I believe that no man or body of men has a right to force me to do a single thing which I esteem unjust or unrighteous, and no man or body of men has a right to make me an instrument or victim and that it was probably his all. What a lesson to a slave is the support of a contest which I have of blood, in the support of a contest which I have opposed from a sense of its wickedness, and which they have brought on by their ambition, or avarice, or false notions of honor. Must I, at the command of another, outrage all the sentiments of love in which I have been educated, and by which I have been taught to guide myself in regard to my fellow men—and enter into a strife in which the very worst passions of our nature are excited to their full development—where I must exert every nerve and muscle to deprive a human being, against whom I have no personal enmity, of life, while he does the same to take mine? We talk much of the glory which some of our militery commanders acquired in the last war—we have among us many whose scars render them objects of pride and honor to their countrymen—but if we would only carry ourselves in imagination to the scene of strife in which these scars were obtained—if we would see their owners, with set teeth, compressed lips and scowling eyes, with set teeth, compressed lips and scowling eyes, elopment-where I must exert every nerve and with set teeth, compressed lips and scowling eyes, engaged hand to hand in deadly conflict, inflicting stabs and gashes with all their might, and who perchance have already sent numbers to their last account—our pride would receive a check, and our honor would be withdrawn, to be bestowed on those who, are acquiring a glory which has not the allow who are acquiring a glory which has not the alloy of murder to dim its lustre! For my own part, every such man is to me an object of loathing and disgust, and with the profession of a soldier I can associate only the ideas of slavery, lawlessness, and Thinking and feeling thus, I cannot but view any

attempt to make me bear arms as a soldier, as a most unjustifiable wrong to my conscience, and cannot but wish there was moral power enough in men to resist the requisitions of a law such as that on which I have been commenting—and a moral courage to refuse at every hazard and loss to submit to such an encroachment on the rights of their consciences, or

though I do not think the Journal is distinguished though I do not think the Journal is distinguished for such a display of bombastic patriotism as may be observed in many other newspapers. But I cannot help giving vent to them. Similar views I have seen expressed at different times, but mostly in religious newspapers, and I think they ought to be spread as wide as possible. I should be pleased to know how you view the case of such men as I am, judging me from what I have said, and what rule of large in the best of the said of the control o lowed by such persons.

From the Reformer.

Friends and Civil Government. BROTHER WALL-I wish to offer a remark on the west Indies. That object was now accomplished, meeting for sufferings of N. E. Yearly Meeting, in relation to civil government. I need not say that I entirely dissent from the doctrine that civil government is a divine institution, and that I unequivocally protest against the attempt to set up that dogmans an article of faith. Should the Society commit.

One object he has in view at the present, is the as an article of faith. Should the Society commit itself in favor of such a course, I should consider it a sufficient reason for withholding my support from it. I cannot, I dare not give my sanction to an institution which lends its influence to the support of a blood-stained system, like those of the governments of the world now existing. But, I fully agree with the remark made in a late number of the Reformer, that the document should not be considered as the voice of the Society. I regard it as an unauthorized act of the Meeting for Suffings, being explicitly forbidden by the following provision of the

'That the said meeting [Meeting for Sufferings] view manuscripts proposed to be printed, and cor-respond with the Meeting for Sufferings or Yearly Meetings of London, Philadelphia or elsewhere, to represent the state of the affairs of Friends here, or as occasion may require; and in general to represent this meeting in all cases where the reputation sent this meeting in all cases where the reputation and interest of truth and our religious Society are concerned, provided they do not meddle with matters of faith and discipline not already determined in the Yearly Meeting.

Now, I have yet to be informed that the divine au thority of civil government has ever been 'determin-ed in the Yerrly Meeting.', and if not, how can we, view this act of their committee, but as a flagrant as-sumption of power? I hope the members of the Society will see to it, and express their unqualified disapprobation of every attempt on the part of their servants to transcend the limits assigned them. If there is a faithful and fearless discharge of duty, they may yet, peradventure, prevent this additional stain from being fixed upon their already soiled es-

But, should the ensuing Yearly Meeting sanction that proceeding and consummate the object intended by setting metes and bounds to individual freedom of thought, the course of action which will be required of those who would hold up the standard of Christian Peace is too obvious to need pointing out. I could no more give my influence in support of a Society which required an assent to such an article of faith, than of one which recognized the rightfulness of war or slavery. Let all who have come to a knowledge of the truth be faithful and unvielding in its defence. Let their conduct give evidence that they are actuated by the spirit of the early defenders of Christianity, who replied to those who commanded them not to preach in the name of Jesus, 'whether it be right in the sight of God to hearken unto men more than unto God, judge ye,'

WM. BASSETT.

Lynn, 5th mo., 1840.

MISCELLANY.

We learn, with feelings of the deepest humilia-tion, that the Presbyterian Board of Foreign Mis-sions have forbidden all persons under their care, to setts, in relation to the Militia, published in a refer to the subject of slavery, as it exists in this

rible mutilation, extreme physical suffering and practice in this matter, cast in our teeth upon all some information which it may be in your power to bestow, and thus enlighten myself and some others, and thus enlighten myself and some others. And so long as the cry of the 'mournful bestow, and thus enlighten myself and some others. oth, it will not be forgotten in heaven. A weekly oth, it will not be forgotten in heaven. A weekly paper, published at Serampore, comes to our bungalow, which contains every week something on the subject of American Slavery. Why! they laugh shall be treated accordingly? Is the peace-loving citizen to be dragged from his home, and heavily fined in the respective of the subject of American Slavery. Why! they laugh at the idea of calling our government a free one. I have indeed left my own land, perhaps forever, but does it therefore follow that I must take no more integration by a what is given to be dragged from his home, and heavily fined in the contains every week something on the subject of American Slavery. Why! they laugh at the idea of calling our government a free one. I have indeed left my own land, perhaps forever, but does it therefore follow that I must take no more integration by the contains a subject of American Slavery. Why! they laugh at the idea of calling our government a free one.

GENEROSITY OF A SLAVE. In a letter recently received from the South, the writer says:—'Some days since, I was in the store of a slaveholder, when a slave came in, and, addressing the owner, said, Master, I have loaned your man fifty dollars, to help him buy his freedom. He is going with his family to Indiana, where he will be apt to want all those, who, enjoying all the blessings of liberty, are unwilling to give any thing, or only a mere pittance for the liberation of the slave.—Charter Oak.

MR. BUXTON'S REMEDY. The Colonial Gazette

'Mr. Buxton's benevolent scheme for stopping the 'AIT. Buxton's benevoient scheme or stopping the slave-trade by means of civilizing Africa, is now fully before the public. His Remedy is no longer a 'private and confidential' book, but has been published since our notice of it, in conjunction with his the wrong end, and the second shows, by a striking example, how blindly the abolitionists persist in this icting error, which themselves proclaim. It is altogether to per- a most instructive publication.'

> MR. JEFFERSON vs. NORTHERN SLAVITES. Mr. Jefferson, in speaking of the Declaration of Independence, as originally drawn up by him, and submitted

> ' The clause, too, reprobating the enslaving the inhabitants of Africa, was struck out in compliance to South Carolina and Georgia, who have never attempted to restrain the importation of slaves, and who, on the contrary, still wished to continue it. OUR NORTHERN BRETHREN, also, I believe, felt a little lender under those censures; for though their people had very few slaves themselves, yet they had been pretty considerable carriers of them to others, - Jefferson's Writings, vol. i. p. 15.

there would be a change, and men's lives and happiness would not be the playthings of men in power, who suffer neither in person nor purse, in the balls Society held its meeting in Exercise Hell society held society held its meeting in Exercise Hell society held society held societ Baptist Missionary Meeting in London. the suffer neither in person nor purse, in the halls flegislation.

These views may not please you, Mr. Editor, the speakers was the Rev. William Knibb, (Parson In the speakers was the Rev. William to tyou would suggest as expedient to be follow such persons. A SUBSCRIBER.

A SUBSCRIBER.

Leading to the person of the platform, and set his dashed it upon the floor of the platform, and set his dashed it upon the floor of the platform, and set his floot upon it, amid deafening shouts of applause. Mr. Knibb said that many years ago he devoted himself to the abolition of slavery in the British West Indies. That object was now accomplished, and he was determined to labor for the same cause One object he has in view at the present, is the establishment of a mission in Africa, for which he

says he can raise at least \$5000 among his own congregation of freed slaves in Jamaica. Contrast that with the impotency of the Liberia settlement. -Emancipator.

From the Newark Daily Advertiser. The Bloodhound Humbug.

Ma. EDITOR :- Having received from a friend in Having received from a friend in Florida the journal of the proceedings of their last Legislature, I have found in it the report of the agent sent to Cuba by the Territorial Government for the regiment of dogs which has gained such imperishable honors in the late campaigns. Appended to it is the following account which I transcribe for your benefit, as it shows the cost of the corps: information which I believe has not been made pub-

lic in this quarter:
The Territory of Florida to R. Fitspatrick,
Jan. 1840—For 33 Bloodhounds purchased in Cuba, Expenses at Matamoras and Key West, in-

cluding port charges and quarantine dues; volante hire to go to the south side of Cuba; and expenses at Madrega; transportation of the dogs to Matanzas and Key West; carpenter's bill for ma-king dog houses; lumber, old canvass,

Charter of the sloop Marshall for the voyage to Matanzas and back to St. Marks, This sum advanced to the 5 Spaniards who accompany the dogs as per acc'ts here-

Passports for those 5 Spaniards, Paid for 87 lbs. fresh beef in Tallahassee,

My compensation, Cr.-By this sum received from the Union 5,000 00 Bank by order of Gov. Call,

Balance, \$6 83 No small price for 33 dogs!! This sum-was paid out of the Territorial treasury, but in reality the expense is borne by the General Government, as appropriations are annually made to make up all deficiences in the Territorial receipts. K. W.

The Britannia, one of Mr. Cunard's line, was advertised to depart from Liverpool for Halifax, positively on the 1st of July. The British Queen will leave London on the same day, for New-York. The President (new) on the 1st of August, from Liverpool.

CONSISTENCY! Will our friends be surprised to learn that the Methodist E. Church in Greene-stree was, on Friday of the present week, occupied by combination of men calling themselves 'The ndependent Order of Odd Fellows'! This is the church of which Rev. S. D. Ferguson is pastor, and in which the abolitionists are not permitted to hold a prayer meeting in behalf of the poor slave! This

is the church in which no abolitionist is permitted to speak in behalf of the millions now in the most cruel slavery that ever disgraced the world! The Independent Order of Odd Fellows, we believe, are a sort of freemasons, who, as a society, make no pretensions to religion. But these, it seems, the trustees of that church are perfectly willing to admit into their house of worship, while they exclude their own brethren, who merely wish the privilege of belding a prayer meeting for religion. the privilege of holding a prayer meeting for religious purposes!! Members and friends of the M. E. Church, in New-York, think on these things!!!

We do not wish to be understood as offering any opinion, here, against the society above referred to, to them, merely for the purpose of showing the very 'odd' conduct of another class of persons, altogether.—Zion's Watchman.

Hunting Indians for Slaves .- The system of the maining mains for Succes.—The system of the Brazilians, of hunting the Indians for slaves, exists to this day in all its atrocity. These slaving expeditions or descimentos, from political motives, are always directed to the contested boundaries; and their practice is, when arrived at a populous Indian village, to await the mantle of night in ambush, and to fall upon their unsuspecting victims when enjoy-ing their first sleep. By setting their cabins on fire and discharging their muskets, they create conster-nation, and succeed in securing the greater part of the former peaceful inhabitants. I had thus the grief, while at the Brazilian boundary for San Joa-quim, on the Rio Branco, in August, 1838, to witness the arrival of a similar expedition, who surorised an Indian village near the Ursato mountains on the eastern bank of the river Tukutu, on the con-tested boundary of British Guiana, and carried forty individuals, namely, eighteen children under twelve years of age, thirteen women and nine men, of whom only four were under thirty years of age, and two above fifty, into slavery. These abomina-ble proceedings were carried on under the warrant of the district authorities.—Schombusgh's Description

ONE HUNDRED MILES AN HOUR! We copy the following from the summary in the National Intelli-gencer, of the proceedings of the Senate on Friday. gencer, of the proceedings of the Senate on Friday. If Mr. Davidson's plan succeeds, all 'fast mails' and telegraphic establishments will receive their

'Mr. Linn presented a memorial from R. O. Da vidson of the city of St. Louis, asking an appropria-tion of not less than two, nor more than five thou-sand dellars, to test an experiment for carrying the mails through the air. The memorialist stated that it can be conveyed at the rate of 100 miles per hour; that his plan is indubitably correct, as it rests upon a principle founded in Nature, adopts a form drawn from Nature, and employs manual power to put it in motion. Mr. Linn said the memorial was eally a very well-drawn document, evidently show-Davidson to be a man of science and a With regard to the practicability of the scholar. With regard to the practicability of the plan, Mr. Linn did not know what to say; his mind was in that state denominated 'betweenity.'—Hardly any limits were set to human ingenuity and invention. He considered the plan as feasible. All new inventions—at least those out of the common order —were apt to excite ridicule in some, and contempt in others. It had been the case with all the great pioneers in science. Galileo, Harvey, Watt, and Fulton, were all made to feel, more or less, the truth of that remark. It was really a document of so much ability that he thought it ought to be treated with respect and attention. He would therefore move that it be referred to the Committee on the Post Office and Post Reads, and that it be printed Mr. Norvell said, with a smile, it had better go to the select Committee on Mileage; it might be the means of aiding that Committee in fixing the

shortest distance.

Mr. Benton said he thought it ought to be laid on the table, and he hoped his colleague (Mr. Linn) would content himself with laying it on the table,

without having it printed.

[A general smile through the Senate.]

The memorial was then laid on the table.

Capt. Hamilton, of the British Navy, lately visited Capt. Hamilton, of the British Navy, lately visited Texas in the sloop of war Pilot, in order to procure the release of eight negroes who were conveyed to Texas some years ago from Barbadoes. He accom-plished his object in regard to five of them. One was dead: the other two were supposed to have gone to the U. States. These chattels were probably under a mortgage, or

bill of sale, to some northern creditor. Or perhaps, were deposited in some bank as a part of the stock. Capitalists and merchants and manufacturers will find, by and by, that human merchandize and men-stealing customers, are 'mighty onsartin.'- Emancipator

ITEMS.

INTERESTING INCIDENT. In consequence of the late difficulty among the Irish laborers on the W. R. Road, near Pittsfield, the contractor discharged a large number of them, and went to New York to employ others to supply their places. The Salem GoODS, which will be sold at the very lowest prices to supply of firsh emigrants from Ireland, every one of whom had Father Matthew's Temper overy one of whom had Father Matthew's Temper ance Medal hung to his neck, as a pledge of total abstinence from intoxicating liquor. What an interesting spectacle it must have been, to witness 200 Irish men, sworn, under a solemn piedge to one of their research of the public is respectfully solicit on the public is respectfully solicit of the public is respectfully so men, sworn, under a solemn piedge to one of their religious teachers, whom they regard almost as the Deity, to touch not the abominable stuff.—Northampton (Mass.) Gaz.

MR. GRAHAM has been sick, nigh unto death, several days his life was nearly despaired of, but we are gratified to learn that he is now slowly convalesare gratined to learn that he is now slowly convales-cing. He is at his residence in Northampton. We can give our readers no further particulars at present; but hereafter will give them a full account of the matter.—Meeutime we bid them rest assured that the true history of the case is a powerful testimony in fa-vor of the principles which Mr. Graham has taught for the last ton very—Health Journal. for the last ten years .- Health Journal

Expense of Her Majesty's Marriage .- The ame Expense of Her Majesty's Marriage.—The amount to be defrayed out of the public fund for the expense of Her Majesty's marriage is 9426t; of which 4,708t were spent in altering the Chapel Royal of St. James's; 680t for illuminating the public offices; 2,115t for opening all the theatres. The last item in the account is 1, 753t being the expenses incurred for the journey of his His Royal Highness Princo Albert to England. Fatal Affray - A fight took place at Lewisburg,

Convay county, a few days since, in which some 8 or 10 persons were concerned. Mr. Oliver T. Bently, a very respectable citizen, was wounded so severely by a blow from a rock on the back of his head, inflicted by a man named Tucker, that he died in a day or two after. Several others were badly injured. Tuck-er made his escape to the woods.—Arkansas Gazette. Double Titles .- Chief Justice Shaw, in deciding

case the other day, remarked that 'if a married wo-man has good proof that her husband is dead, she may marry again, and if her husband turns out to be alive and returns, she undoubtedly would not be guilty of bigamy, because the guilty intent was wanting; but which husband would be entitled to her, would be a matter of doubt.

Boston and New-York .- We are credibly informed that the duties on imports collected at Poston since the 1st of January last, are nearly equal to those col-lected in New-York. Give Boston a monopoly of the Western trade in the winter, and she will increase he mportations accordingly.

A Vienna paper states that Professor Berres ha discovered a process by which the pictures formed by the Daguerotype can be immediately re-produced as from a lithrographic stone.

A person pointed out a man who had a profusion of rings on his fingers to a cooper. 'Ah, master,' said the artisan, 'it is a sure sign of weakness when so many hoops are used.'

A line of steam packets is now in operation be-tween Charleston and Havana, leaving the former port on the 1st, and the latter on the 15th of every nth-passage forty dollars. Pretty Old .- There is a negro named Boston,

slave in North Carolina, who is near 107 years of age. Boston has good eyesight, is active for a man of his extreme age, and can walk a mile without fa-

NEW BOOKS.

JUST PUBLISHED, and for sale at 25, Corohill THE SLAVE: or the Memoirs of Archy Moore

DESPOTISM IN AMERICA, by the author LECTURES ON BRITISH INDIA, by George Thompson, with a Preface by W. L. Garris

ANTI-SLAVERY PRESS! DOW and JACKSON.

(SUCCESSORS TO ISAAC RNAPP,)
BOOK, CARD, and FANCY JOB PRINTERS, TP 14 Devonshire Street,

WOULD respectfully inform their friends and the public, that they have materials for doing all kinds of work in their line in the best manner, and can do it on the most reasonable terms. They have just added to their establishment one of the LATEST just added to their establishment one of the LATEST IMPROVED IRON POWER PRESSES, which are well known to turn off work in a better manner, and with greater rapidity, than any press now in use. Circulars, Reports, Addresses, &c. executed at short notice. Anti-slavery friends are particularly invited to call. Boston, 1840.—151f.

H. L. DEVEREUX, Book and Job Printer.

F No. 4, Water Street, Boston. 20 THE OFFICE is furnished with good type of various sizes, suitable for Book and Pamphlet work; and with all the fashionable Job Type from the principal Type Foundries, in the United States, for Cards and Fancy Jobs.

March 6.



Dr. Hitchcock, Dentist. o. 98 Court Street, corner of Stoddard Street, Bosto

Extracting, Filling and Setting Teeth. Extracting, Filling and Setting Teeth.

Extracting.—Dr. H. has an Improved Extractor for removing teeth, which is superior and far preferable to all other instruments. Its popularity and excellence require no other recommendation 'than the fact, that during the past year it has removed nearly Two Thousand Teeth. Extracting 25 cents.

Filling Teeth.—The advertiser has paid particular attention to the one and only correct method of filling carious teeth with gold, and as he received the premium at the late Exis in this city, for his specimens he will

at the late Fair in this city, for his specimens, to the talk. Fair it this step, for his specimens, he will load decayed teeth and warrant them Price \$1.

Artificial Teeth....Persons desirous of having articial teeth, can have the Mineral or unchangeab teeth, which are unsurpassed both as to their perfect ly natural appearance and utility. Single pivot teeth, \$2, and on gold plate lower than any other place in the city or country. Half or whole setts furnished on Individuals are invited to call at office, and examine

specimens. Dr. H. is permitted to refer to Wm. Lloyd Garrison, Amasa Walker, Esq. Dr. Thomas Barnes.

New Books.

New Books,

For sale at the A. S. Office, 25 Cornhill.

REEDOM'S LYRE.—A new Anti-Slavery Hymn
Book, compiled with great care, and just from the
New-York pness. Price 37-1-2 cents.
Freedom's Gift, or Sentiments of the Free.—A
collection of original pieces of poetry and prose. Published at Hartford, Ct. Price 50 cents.

Mn. May's Discourse, on the Life and character
of Charles Follen—Delivered before the Massachusetts Anti-Slavery Society in the Marlboro' Chapel,
Boston, April 17, 1840. Price 17 cents.

The above are all works of peculiar interest.

JOHN CURTIS, Jr., Tailor, No. 6 Ann St., 3d door from Union St. Boston CONSTANTLY on hand, a general assortment READY MADE CLOTHING, which will

old at prices to suit the times.

Also.—Cloths, Cassimeres, Vestings, Stocks, Hdkfs,

Gloves, Hosiery, Suspenders, &c. &c.

N. B. Garments of every description cut and made
to order, at short notice, and in the best manner.

June 10. 24. 3m.

JAMES TOLMAN, of the late firm of Macomber and Tolman, has taken the store recently occupied by Winckley and Dickenson, No. 6. Congress square, Congress Street, nearly opposite the old stand.

He will constantly be supplied with a complete assortment of first rate MERCHANT TAILOR'S GOODS, which will be sold at the very lowest

ton F. A. S. Society; price 10 cents.

COLE'S PARAGON.

THOMAS COLE returns his thanks to the public, for the liberal patronage he has heretofore receivd, and solicits a continuar ce of the same, at hi HAIR CUTTING & CURLING ESTABLISHMENT in Atkinson Street, 3d door from Milk St. where he would be happy to wait on all who favor him with

Particular attention paid to Cutting Children's Hair PERFUMERY of all kinds kept for sale.

Hats, Caps, Stocks and Trunks,

GEORGE ADAMS, No. 300 Washington Street. Offers for sale a prime assortment of fashionable our and Silk HATS; Cloth and Velvet CAPS, in great variety, wholesale and retail; NECK-STOCKS, UMBRELLAS, VALICES, CARPET-BAGS; Hair, Leather and Travelling TRUNKS; all of which will be sold at the lowest prices. The patronage of his friends and the public is earnestly solicited. Hats and Caps made to order at short notice. Call and examine for yourselves, No. 300 Washington-St. 18-6-68.

GENTEEL BOARD. F At 24 Franklin Place, near the Odeon. 20

POUR lower and several upper chambers will be vacated by gentlemen resuning their country seats on the first of April. Several single rooms may be taken immediately. The suits of rooms are convenient for families and others desiring a quiet, central and pleasant situation for a permanent residence— possessing the advantages of a large yard, and plea ty of good aqueduct and well water, bathing rooms shower bath, ect. Strangers visiting the city, prefer ring private accommodations, are invited to calf.

13-tf.

J. E. FULLER.

HENRY A. NEWHALL, 45 Hanover Street, (Under White's Bonnet Rooms,) BOSTON:

RETAIL dealer in Calicoes, Sheetings, Shirtings Summer Cloths, Broad Cloths, Cassimeres, Sati-netts, Flannels, White Goods, Embroideries, Black Silks, Hosiery and Gloves, and various other articles usually kept in a

DRY GOODS STORE. Calicoes by the pound for patch-work, at whole

N. B. Believing that the custom of asking on rice and taking another cannot be practised without deception, the subscriber has decided to practise it no more. It will be his design to offer goods at the lowest market price, from which there will be no abate

ment.

He would respectfully solicit the patronage not onl
of purchasers living in the city, but also of those from March, 1840. 12tf.

To be sold or Let,

A DWELLING HOUSE, pleasantly situated on Humphreys street, Dorchester, comprising parlor, sitting room, breakfast room and kitchen on the lower floor, four chambers and attic above, well of excellent mott, administered the pledge on Sunday last, to over 500 of his congregation.

TO BE SOLD OR LET,

A DWELLING HOUSE, pleasantly situated on Humphreys street, Dorchester, comprising parlor, sitting room, breakfast room and kitchen on the lower floor, four chambers and attic above, well of excellent warr, garden, &c. Said house has recently been put in good repair. Inquire at 26 Congress st.

THEORY OF LEGISLATION

BY JEREMY BENTHAM TRANSLATED from the French of M.

by WEEKS, JORDAN & CO. No. 1 treet. Jeremy Bentham may be justly reg Jeremy Bentham may be justly rean most original genius of his times. He has for legislation as a science, than all other together. The work above anneunced, Dumont, from the manuscripts and printer Bentham, exhibits a clear and comprehen the whole subject of Legislation, civil founded throughout upon the idea. founded throughout upon the idea to be the sole guide of the legisla ideas developed in this work are as

important.
It is a remarkable fact, that neither the lished by Bentham himself, with the cor two of the least important, nor the Dumont, are to be found in any of the The lamentable ignorance of the doct etrayed by those writers at

ries are equally deficient.

Those persons who have bee at the doctrine of utility, the application Bentham proposed to make treatise on legislation ought to be in the ery lawyer, every judge, every legislator, of every person who wishes to know the tion of rights and obligations.

PROPOSALS

FOR PUBLISHING A SELECTION FROM TO WRITINGS OF THE LATE DR. FOLLEN BESIDES various articles which Dr. Follon fornished to periodical journals in our complet a large number of manuscripts, many of would need no alteration to prepare them for press. It is thought that a selection from these uscripts, with a republication of some of which have already appeared in print, won comed by his friends as a grateful.

comed by his friends as a grateful means of preseria
and extending the influence of his nind.
Many of his sermons, his lectures on Moral Phile
ophy, on Schiller and on Switzerland, were comple
ed. He had also made considerable progress in the
preparation of a work on Psychology, the introduction
to which was completed, and which it was his came
the strength of the propagation of the complete strength of the str It is proposed to collect such of these wri-

shall appear most suitable for publication, and fix to them a memoir, prepared by Mrs. Fi They will probably fill four duadection V₀ of 300 to 400 pages each, and be divided as §

viz:
1 vol. of sermons and other theological wig

chiller.

1 do on Moral Philosophy, and kindred subject
1 do Miscellanies, with memoir and portrai.
The work will be delivered to subscribers, is The work will be delivered to subscribers, a bound in Boards at one dollar and a quarter a to An engraving, from the excellent portrai of br. len, by Gambardella, will be given in one of the umes, which will be put to press as suon as a suffi number of subscribers is obtained. The friends Follen, who may receive subscription partition therefore requested to return them before the May, to Hilliard, Gray, & Co. Publishers, Bon

Mr. Beckwith's Family School AT WEST NEWTON, MASS.

THE Rev. Geo. C. Beckwith will esecond Wednesday in May, his Fam designed to receive lads over six years of only instruct them in all the branches p business or college, but superintend with care the formation of their entire character care the formation of their entire character, in tual, social and moral. The number is not te twenty; and to them all, he will, as far as pa act the part of a parent. The location, eight from Boston, on the Worcester rail-road, and as ble almost every hour of the day during the season, is in point of health, pleasantness, and dom from bad influences, one of the mest eligible.

New England.

dom from bad influences, one of the most challen.

New England.

TERMS. For tuition, board, washing, fuel as lights, \$40 a quarter. Only two terms, each is weeks, commencing permanently on the first Meab in May and November.

Further particulars, together with ample as monials from the best sources, may be hed as as cation to the Principal, and Circulars at No.956 bill. Boston

Hackett, Seth Davis, Esq., Rev. Lyman Giber, Rackett, Seth Davis, Esq., Rev. Lyman Giber, A. L. Baury, Newton, Amasa Walker, Esq. (Cogswell, D. D., Rev. Baron Stow, Besia; R.



To ADVERTISERS. Heretofore it has no wish'to obtain advertising pat able extent, believing that our su better satisfied to have the paper filled sively with reading matter. By the ad of our friends, however, we are now in our columns, to a moderate exten may choose to use them as an advert As our paper has a wide circulation an all political parties and nearly every re ination, and as our subscribers are conf the most enterprising and energeti munity, we can confidently as er friends or opposers of abolition find it for their interest to avail the portunity now presented of their customers. Book-selle literary, scientific or religious, w a medium of advertising quite as ad-of the religious papers of the day they find it for their interest to adv umns all works which relate forms of the day, whether physical class of people feel so lively an in subjects as the readers of anti-slav chanies, also, of all classes, who de-city, and merchants engaged in the find it for their advantage to ad We invite them to do so. seen by reference to the first page, We confidently look for partial least, if not from our opportunity

AGENTS OF THE LIBERATOR. SEE FIRST PAGE.

MASSACHUSETTS .- William Loring Freeman, Brewster ;- Ezekiel Thate and Yermouth ;- R. F. Wolleut, Den Harmon, Haverhill; -Joseph Brown, seph L. Noyes, Georgetown; -John C Ruode-Island.-Wm. Adams, Paw

Connecticut.—George W. Benson, S. Cowles, Hartford;—Peter Osborn, Thomas Kenney, Jr. Norveich;—John Hampton.
NEW-YORK. -S. W. Benedict and The

saluer, New-Vork City;—Charles S. Motton James C. Fuller, Skaneateles;—John H. Ba —Thomas McClintock, Waterloo;—Charle

Hudson.
PENNSYLVANIA.—H. C. Howell, 3llegham
Vashon, Pittsburg;—M. Preston, West Gr
seph Fulton, Jr. Sucan;—Thomas Peart, End
Thomas Hambleton, Russellville;—B. Kent seph Fulton, Jr. Swan; — Thomas Pearl, En Thomas Hambleton, Russellville; — B. Kent Bridge; — John Cox, Homorton; — Rev. C. Erie, Erie Co.; — James M. M. Kim, Philade Onto. — James Boyle, Cincinnati; — Charl Medina; — Dr. J. Harvey, Hurregyburg. — Kirk, Barryville; — William Hills, Okerlin Austin, Atwater; — Lot Holmes, New Lisbon, A. Dugdale, Cortsville.

Remittances by 'dail.- A Postmaster money in a letter to the publisher of a pay the subscription of a third person, pay the subscription of a the letter if written by himself.

Agents who remit money should alway ate the persons to whom it is to be credited.

Letter
ADVE
be inserted the Note. having trans to Mr. Gara ary, 1840, the are now und mittee, consi mittee, consi

THE

AT THE AN

Oliver

To wi

of the paper.

WM. LI VOL.

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